

AN H O M B L E
A T T E M P T
T O
I N V E S T I G A T E A N D D E F E N D
T H E
S C R I P T U R E - D O C T R I N E
C O N C E R N I N G

The Father, the Son, and the Holy Spirit :

TO WHICH IS NOW ADDED,

OBSERVATIONS CONCERNING THE MEDIATION OF JESUS CHRIST,
IN THE VARIOUS DISPENSATIONS OF GOD THE FATHER,
AND THE FINAL ISSUE OF HIS ADMINISTRATION.

W I T H

A N A P P E N D I X :

In which the Objections commonly urged from the
HEBREW Names אֱלֹהִים, *Alahim*, and יְהוָה, *Yehovah*,
&c. are considered, and the signification of these
Names pointed out.

THE SECOND EDITION, REVISED AND GREATLY ENLARGED,
BY JAMES PURVES.

*This is life eternal, that they may know thee the only true God and Jesus
Christ whom thou hast sent, John xvii. 3.*

*The God of Israel said, the Rock of Israel spake to me, He that ruleth over
men must be just, ruling in the fear of God, 2 Sam. xxi. 3.*

*The creature itself shall be delivered from the bondage of corruption, into
the glorious liberty of the Sons of God, Rom. viii. 21.*

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M,DCC,LXXXIV.



To all the TRUE FRIENDS of RELIGIOUS
and CIVIL LIBERTY, the following
pages are most respectfully inscribed.

THE sentiments therein exprest, being the
result of the free exercise of that private
judgment, to which all men have an unalienable
right; but, of which many have been frequent-
ly deprived, by the impious pride and ambition
of some, and the ill directed zeal of others, thro'
mistaken notions of the character of God, and
the nature and end of his law. The aim and
design of the whole, is, to exhibit just ideas of
the MOST HIGH GOD, and JESUS CHRIST
his only begotten SON; and to direct the atten-
tion of mankind to the *perfect law of liberty*.
And to show that the LAW of GOD is the per-
fect rule of righteousness; that it secures most
effectually to all men, their just rights and privi-
ledges; and provides the most effectual means, to
prevent the oppression of the people by their ru-
lers, either religious or civil.

The sum of the law, and substance of the gos-
pel, is, To love God and our neighbour; and
the general rule for the administration of this
royal law, or law of Christ, the King of righte-
ousness and peace, is this; ALL THINGS WHAT-
SOEVER YE WOULD THAT MEN SHOULD DO TO
YOU, DO YE EVEN SO TO THEM. And this rule
is enforced by the lawgiver, with these words,
FOR THIS IS THE LAW AND THE PROPHETS.

This

This most excellent rule, though every man's conscience must approve it, has nevertheless been generally contradicted by men of all ranks ; but especially by the kings of the earth, their wise counsellors, and mighty warriors. These, by an unjust, and oppressive, monopoly of power and property ; have manifested that the rule of their government, is as opposite to the rule of God's Word, as the spirit of the world, is opposite to the spirit of God.

All the wars and fightings, oppressions and persecutions, that have disgraced the histories of nations ; have taken place through a contempt of, or inattention to this perfect law of liberty, revealed in the Word of God. And it will be by a due attention to this law, that injustice and oppression will cease ; so that true liberty, will be restored to every person ; and the noise of war, no more disturb the nations.

If what is attempted in the following pages, shall contribute, to lead to the knowledge of God and his Law, the glorious Majesty of his kingdom, and the Excellency of his gracious government ; which alone can effectually promote and preserve the best interests of all the real friends of true liberty ; it will answer the warmest wishes of,

Their very humble Servant,

JAMES PURVES.

EDINBURGH, }
Jan. 1, 1784. }

P R E F A C E.

THE subject treated of in the following pages, is surely of very great importance, as it relates to the Supreme Object of worship; who expressly requires those that worship him, not only to worship him in spirit, but also in truth. And since it is the duty of all, to be daily exercised in the worship of God; a fixed and just idea of this glorious Object of worship, who can only be approached through his only begotten Son, by the assistance of the Holy Spirit, is surely highly necessary to prevent us from entertaining false, or unscriptural ideas, of that inconceivably glorious One. The importance of this is clearly intimated to us in these words of our Lord's solemn address to his heavenly Father: *This is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent.* There is too much ground to fear, that what our Lord said to the woman of Samaria is too applicable to many worshippers; *Ye worship ye know not what.* For it is a melancholy truth, that the clearest doctrines revealed in Scripture, may be obscured, and even rendered unintelligible, by the perverse reasonings of men.

The following pages, are intended to set forth the sublime and important doctrine, relative to the Father, the Son, and the Holy Spirit, as expressed in the words of inspiration; for as all true knowledge of the Father, Son, and Spirit, must come from their revealed characters, and as these can only be known to men in ordinary cases, from the names, attributes, and actions, ascribed to each in the Scriptures of truth,—so these are considered in the following enquiry, as the fundamental principles from whence every inference is drawn. As this mode of investigation, appears to be the most plain, simple, direct, and easy way, for coming to the knowledge of the truth; so it appears to be the most Scriptural; for in the epistle to the Hebrews, the name or character of Christ the Son of God, is proposed as that by which it may be proved, that he is better, or more excellent than angels.

It

It may therefore be expected, that if this simple Scriptural mode of enquiry be duly attended to, it will lead to more clear and consistent ideas of the ONLY TRUE GOD, and JESUS CHRIST WHOM HE HATH SENT; than can be expected from that *mode of explanation*, that has been transmitted to Protestant churches by *Mystery Babylon*: Which proves itself to be a *Mystery of Babylon* or confusion, and not a *Mystery of Godliness*; from the effects it has produced, in the minds of those who have adopted it. Those who have adopted, and attempted to explain this unscriptural mode of doctrine, whether in ancient or modern times, have been involved in the grossest inconsistencies; using expressions at one time which necessarily imply the existence of three Supreme Infinite Beings, at another such as destroy all distinction of personality between the Father and the Son; so that the only means by which they could prevent persons of the smallest discernment, from detecting these gross absurdities and inconsistencies, has been their involving this doctrine in the most unintelligible obscurity, and over-awing their minds with church authority, or the authority of pious and learned men; by whose authority and influence their own sentiments seems, in this case at least, to be too much directed.

It is needless here to take notice of the pernicious consequences, that must always attend the enslaving of the mind, to receive sentiments, that are not only unsupported by, but evidently contrary to plain Scripture, reason, and the common sense of mankind. These are taken notice of in the following pages; together with the salutary influence of the true knowledge and belief of the truth.

As the former edition has met with a more favourable reception than might have been expected, from the prejudices that have obtained in favour of different modes of explaining this doctrine; it has been judged proper in return, to offer to the public some additions in this, especially under the sixth head, where it is shown from the Scriptures of truth, that a right apprehension of that administration, revealed in the word of God, and exemplified in the person and administration of Christ, affords the

the best security against cruelty and oppression, and provides the most effectual means for promoting that religious and civil liberty, that is calculated to secure and promote the general interest of mankind, both in the life that now is, and that which is to come.

As all true faith must rest upon the testimony of God, which he has made known to mankind in his Word; so it is the design of the following pages, to direct the reader to that Testimony, as the only sure foundation, on which the faith of any person can safely stand. And, it is hoped, that every reader, who, carefully, impartially, and without prejudice, considers attentively the testimonies collected from the Scriptures of the Old and New Testaments; will see, that the doctrines proposed, are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. Every thing here offered, is submitted to the decision of that evidence, which arises from the testimony of God in his word; and it is earnestly requested, that nothing be received that is not supported by that infallible evidence.

This Humble Attempt being intended to promote the glory of God, by directing to the Scripture account of his character and perfections, manifested in Jesus Christ; in which is connected, such unconceivable majesty and amiableness, that all who know it aright, will reverence, and put their trust in Him. And to promote the good of mankind, by turning their attention to the ordinances of God, revealed in his word; which secure to all, the free exercise of every right and privilege, that contributes to their happiness; and which provide the most effectual means to prevent the oppression of every individual. The judicious and candid, it is hoped, will therefore excuse the imperfections that may attend the execution of a design, intended for so valuable ends.

That the ends intended may be effected through the efficacy of the Holy Spirit, or the effectual working of that power, by which the Lord Jesus Christ is able, to subdue all things to himself, is the desire and prayer, of a Friend to truth and mankind.

L. P.

The Reader is desired to correct the following *Errata* which it is expected are the most material that have escaped.

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AN HUMBLE ATTEMPT, &c.

THERE appears to be no doctrine of greater consequence, than that which concerns the knowledge of the only true God, and Jesus Christ whom he hath sent; nor is there any thing more clearly revealed, than what is necessary to be believed concerning this sublime and important doctrine. And yet no doctrine has been rendered more obscure and unintelligible than this has been, by the modes in which some have attempted to explain it. It will always fare with those who attempt to amend what God hath revealed, either by adding or diminishing, as with those spoken of, Rom. i. 22. 'Professing themselves to be wise, they became fools.'

It being from the particular Names, Attributes, and Actions, that are ascribed to the Father, the Son, and the Holy Spirit, that the general name or character of each can be known; so it is by comparing the general character of each with the other, that we can know; that there is a perfect equality between the Father and the Son, or that the Son is subordinate, and the Father greater than he.

It is by this manner of investigation, that the Son is proved to be better, or more excellent than the Angels, Heb. i. 4. 'Being made so much better than the Angels, as he hath by inheritance obtained a

‘more excellent name than they.’ Name in this place, and several others, plainly denotes a general name or character. Several instances might be given to prove this, but it may be sufficient to quote Exod. xxxiv. 5, 6, 7. ‘And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him and proclaimed, The LORD, The LORD GOD, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the Fathers upon the children, unto the third and fourth generation.’ It is very plain, that it was not a particular name; but a general name, or character, that is exhibited in this proclamation. So also, after the name or character of Christ is mentioned, as that by which he is proved to be better than the Angels, Heb. i. 4. above quoted; an enumeration of particular Names, Attributes, and Actions, immediately follow, to prove this general name or character; and these are, his being called the Son of God most high; the first begotten, and God, whom the Father had set on his throne, and anointed with the oil of joy above his fellows; his being an object of worship even for Angels; his laying the foundations of the earth, and the heavens being the work of his hand. As this mode of enquiry appears to be the most scriptural, the shortest, and most certain way for coming to the knowledge of the Father, the Son, and the Holy Spirit; it is intended to manage our enquiries into this important doctrine, according

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according to this plan: And therefore to illustrate and confirm what shall appear to be the Scripture doctrine; the enquiries here intended may be divided into the following Chapters or Heads:

I. An enquiry into the Names and Attributes, that are, in Scripture, properly and exclusively ascribed to the Father, to the Son, and to the Holy Spirit, distinctly considered.

II. An enquiry into the works, that are thus exclusively ascribed to each, in Scripture.

III. An enquiry into the inferences that appear most native from what the Scriptures reveal concerning the foregoing particulars.

IV. An enquiry into the strength, or propriety, of the objections that are, or may be, supposed to be brought against the doctrines inferred.

V. A short summary of the doctrine, that is opposed to the foregoing inferences; with an enquiry into the consequences that appear necessarily to flow therefrom.

VI. A short summary of the Scripture-doctrine, with an enquiry into the consequences that appear natively to flow therefrom; together with the advantages that would result to mankind, from a true knowledge of the person, offices, and administration of Christ; both as to their religious and civil interests.

It may be observed in general, as introductory to what follows, that from the near and intimate union that subsists between the Father and the Son; he being the express image of the Father's person, and brightness of his glory; the Father dwelling in him, and he in the Father; and all the glory and perfections, the counsels and agency of the Father being manifested through the Son; so that whatever is known of the Father, and whatever relations he sustains to creatures; it is through his only begotten Son that he communicates that knowledge, and sustains these relations; that hence names expressive of relation to creatures, are applied in common to the Father and the Son.

A right understanding of these names, that express relation to us, may therefore lead us to a discovery of the sovereignty and supremacy of the Father and the Son over us, and of our subordination and dependence; but we cannot from thence discover what relations the Father and Son bear to each other, or whether the Son be equal, or subordinate to the Father. This must be discovered from such names as express their relation to one another, or are applied to one in some peculiar and exclusive sense, so as to be applied in that sense to no other person whatever; and from such agency being ascribed to one, as cannot be (at least is not in Scripture) ascribed to any other.

It is the Scripture account of the Names, Attributes, and agency of the Father, the Son, and the Holy Spirit, that is the subject of the following enquiries.

C H A P. I.

An enquiry into the Names and Attributes, that are, in Scripture, properly and exclusively ascribed to the FATHER, to the SON, and to the HOLY SPIRIT, distinctly considered.

S E C T. I.

Of the Names and Attributes that are thus ascribed to the Father.

1. He is called the *Most High God*, Gen. xiv. 18. 22. 'And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the *Most High God*. And he blessed him, and said, 'Bless'd be Abram of the *Most High God*, possessor of heaven and earth: and blessed be the *Most High God*. And Abram said to the king of Sodom, 'I have lift up my hand unto the Lord the *Most High God*,' &c. Dan. v. 18. 21. 'O thou king, 'the *Most High God* gave Nebuchadnezzar thy father a kingdom,—he was driven from the sons of men,—till he knew that the *Most High God* ruled in the kingdoms of men.' Psal. lvi. 2. 'I will cry unto God *Most High*.' Heb. vii. 1. 'Priest of the *Most High God*.'

The name *Most High*, is also frequently applied to the Father, either absolutely, or with God or Lord

6 Of the NAMES and ATTRIBUTES

understood; as, Psal. cvii. 11. 'They contemned the counsel of the *Most High*.' Acts vii. 48. 'Howbeit, the *Most High* dwelleth not in temples made with hands.' In the same manner, he is called the *Highest*, Luke i. 32. 35. 'He shall be great, and shall be called the Son of the *Highest*;—the power of the *Highest* shall overshadow thee.' *

2. He is called the *Invisible* God, Col. i. 15. 'Who is the image of the *Invisible* God.' Of him it is said, John vi. 46. 'Not that any hath *seen* the *Father*, except he who is from God.' And John i. 18. 'No one hath *seen* God at any time.'

3. *Goodness* is attributed to him in some peculiar and exclusive manner, Matth. xix. 17. 'There is none good but one, that is God.' Gr. '*no one is good except one God.*'

4. The character of *Father* is peculiarly ascribed to him, 1 Cor. viii. 6. 'There is one God the *Father*, of whom are all things; and one Lord Jesus Christ, by whom are all things.' Eph. iv. 6. 'One God and *Father* of all, who is above all, and in you all.'

5. He is exclusively called the *Father* of our Lord Jesus

* Besides the many instances that might be given, where the Father is called the highest and most high, he is called the *Most High* God seven times in the above quotations, by persons who undoubtedly spake by the Spirit of God. Let such, therefore, as quarrel at this name being thus applied, be ashamed to oppose such a testimony; and blush to see a heathen king, a damsel under the influence of an evil spirit, and the devils themselves, more ready to acknowledge this divine testimony, than a professor of the Christian name. For which see, Dan. iii. 26.—Acts xvi. 17.—Luke viii. 28.

Jesus Christ, 2 Cor. i. 3. 'Blessed be God, even the
'*Father of our Lord Jesus Christ* the Father of mer-
'cies, and the God of all comfort.'

6. He is called the *God* as well as the Father of
our Lord Jesus Christ, Eph. i. 3. 'Blessed be the
'*God* and Father of our Lord Jesus Christ.' See
also 1 Pet. i. 3.

7. He is called the *Head* of Christ, 1 Cor. xi. 3.
'But I would have you to know, that the head
'of every man is Christ,—and the *head* of Christ
'is God.'

S E C T. II.

*Of the Names and Attributes that are ascribed to the
Son, as properly and exclusively belonging to him.*

1. He is called the *only begotten* Son of God,
John iii. 16. 'God so loved the world, that he sent
'his *only begotten* Son,' &c. John i. 14. 'The *on-
'ly begotten* of the Father.'

2. He is called his *own* or *proper* Son, Rom. viii.
32. 'He that spared not his *own* Son, but delivered
'him up for us all.'

3. He is called the *image* of the invisible God,
Col. i. 15. 'Who is the *image* of the *invisible* God.'
Heb. i. 3. 'Who being the brightness of his Father's
'glory, and the express *image* of his person.'

4. He is called the *Beginning*, Col. i. 18. 'Who
'is the *beginning*.' Rev. iii. 14. 'The *beginning* of
'the creation of God.' Prov. viii. 22. 'Jehovah
'possessed me, the *beginning* of his ways.' So the
words are in the original.

8 *Of NAMES and ATTRIBUTES*

5. He is called the *first-born*, or *first begotten* of every creature, Col. i. 15. 'The *first-born* of every creature.' Heb. i. 6. 'When he bringeth in the *first begotten* into the world, he saith, And let all the angels of God worship him.'

6. He is called the *first born* or *begotten from the dead*, Col. i. 18. 'The *first-born* from the dead.'—Rev. i. 5. 'The first *begotten* from the dead.'

7. He is called the *one Mediator* between God and men, 1 Tim. ii. 5. 'For there is *one Mediator* between God and men, the man Christ Jesus.'

S E C T. III.

Of the Names and Attributes that are properly and exclusively ascribed to the Holy Spirit in Scripture.

UPON enquiry, I do not find that any name or attribute is ascribed to the Holy Spirit, which is not in some respect ascribed either to the Father or the Son. The name *Spirit*, is a very common name; it is applied to the Father, John iv. 23, 24. 'The Father seeketh such to worship him. God is a *Spirit*, and they that worship him, must worship him in spirit and in truth.' It is applied to the Son, 2 Cor. iii. 17. 'Now the Lord is that *Spirit*.' And even *pro-cession*, which is commonly considered as the distinguishing property of the Spirit, is not strictly so in every respect. For *pro-cession* is ascribed to the Son, as well as to the Spirit, John viii. 42. 'Jesus saith unto them, if God were your Father, ye would love me; for I *proceeded* forth and came from God.'—*Pro-cession* is capable of a very general application, as

well

well as the name *Spirit*; it is applied to the words that our Lord spake, Luke iv. 22. 'And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.'

C H A P. II.

An enquiry into the Actions or Works, that are, in Scripture, properly and exclusively ascribed to the FATHER, to the SON, and to the HOLY SPIRIT, distinctly considered.

S E C T. I.

Of the Actions or Works that are peculiarly and exclusively proper to the Father.

1. THE act of *generating*, or *bringing forth* the only begotten Son; this act is intimated by the name Father, and is expressly ascribed to him, who is generally understood by that name, John i. 14. 'The only begotten of the Father.' Psal. ii. 7. I will declare the decree; the Lord hath said to me, thou art my Son, this day have I begotten thee.' Prov. viii. 24, 25. 'When there was no depths I was brought forth,—before the mountains were settled; before the hills was I brought forth.'

2. The *appointment*, *setting up*, or *anointing* the only begotten Son, to be the executor of all his pur-

poses relative to creatures, Prov. viii. 23. 'I was set up from everlasting.' The word rendered *set up*, signifies to pour out, as drink-offerings; or as oil is poured upon the heads of persons to anoint them. Hence as a name, it signifies persons anointed to office; for it is the word נָסִיכִים, the plural of נָסִיךְ that is rendered Dukes, Josh. xiii. 21. Princes, Ezek. xxxii. 30. Principal men, Micah v. 5. Princes, Psal. lxxxiii. 11. Princes, Dan. xi. 8.—It seems, therefore, to be a word very fit to express the constitution, or appointment of the Son of God, to be the great Agent, thro' or by whom, all the perfections and counsels of the Father should be manifested in the creation, preservation, and government of finite beings: And when it is said, *I was set up*, it is plain, that this setting up, or anointing, is the Father's act: For Acts x. 38.—'God anointed Jesus of Nazareth with the Holy Spirit, and with power.' And Eph. iii. 9. 'God created all things by Jesus Christ.'

Besides this general appointment, he is appointed of the Father to the offices of a Prophet, a Priest, and a King, for the preservation, government, and restoration of sinners. Which offices are specially manifested in, and exercised over the church in the present dispensation, Acts vii. 37. 'This is that Moses who said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear.' Psal. cx. 4. 'The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek.' Psal. ii. 6. 'Yet have I set my king upon my holy hill of Zion.'

3. The

3. The merciful and mysterious *purpose* of gathering all things together in or by Christ, Eph. i. 9, 10. 'Having made known unto us the mystery of his will, according to his good pleasure which he hath *purposed* in himself. That in the dispensation of the fulness of the times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in (or by) him.'

4. The *intimation* of this purpose, and the means for accomplishing it to Jesus Christ, Isaiah l. 4, 5. 'The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning; he wakeneth mine ear to *hear* as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.' Psal. xl. 7, 8. 'Lo I come, I delight to do thy will O my God.' John viii. 38. 'I speak that which I have *seen* with my Father.' John v. 20. 'The Father loveth the Son, and *sheweth* him all things that himself doeth.'—Rev. i. 1. 'The revelation of Jesus Christ which God gave unto him.'

5. The *sending* the only begotten Son into the world, John iii. 16. 'For God so loved the world, that he *sent* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John vii. 28, 29. 'Then cried Jesus,—he that *sent* me is true, whom ye know not. But I know him, for I am from him, and he hath *sent* me.' John viii. 26.—28, 29. 'He that *sent* me is true; and I speak to the world those things which I

‘ have heard of him. And I do nothing of myself; but as the Father hath taught me, I speak these things. And he that *sent* me, is with me.’

6. The *exaltation* of the Lord Jesus Christ in his incarnate nature, Acts v. 30, 31. ‘ The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God *exalted*.’ Eph. i. 21. ‘ Far above all principality, and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.’ See also Philip. ii. 9. and Acts ii. 33.

7. The *gift* of all power unto the Son, and the *delivering* of all things into his hand, Matth. xxviii. 18. ‘ And Jesus came, and spake unto them, Saying, *all power* is given unto me in heaven and in earth.’—John v. 22.—27. ‘ For the Father judgeth (*judges*) no one, but hath committed all judgment unto the Son. And given him authority to execute judgment also, because he is the Son of man.’ Matth. xi. 27. ‘ *All things* are *delivered* unto me of my Father.’ John xiii. 3. ‘ Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.’

The *knowledge* of the times and seasons seems also to be ascribed in some particular manner to the Father, Acts i. 7. ‘ And he said unto them, it is not for you to know the times and seasons which the Father hath put in his own power.’ Compare Mark xiii. 32.

S E C T. II.

Of the Actions or Works, that are peculiarly and exclusively proper to the Son.

I. THE accepting of the Father's proposal of the covenant of redemption, or undertaking the recovery of lost sinners, Psal. xl. 7, 8. 'Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God.' Heb. x. 9, 10.— 'Then said he, Lo, I come to do thy will, O God.— By the which will we are sanctified, through the offering of the body of Christ once for all.'

2. Coming into the world to be incarnate, or, take part of flesh and blood, like the children of men, Heb. i. 6. 'When he bringeth the first begotten into the world.' John i. 14. 'The word was made flesh, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' John v. 43. 'I am come in my Father's name.' Heb. ii. 14. 'Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same.'

3. Becoming poor, or emptying himself of the fulness and glory he had with the Father before the world was, John xvii. 5. 'And now O Father glorify me with thine own self, with the glory which I had with thee before the world was,' 2 Cor. viii. 9. 'For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich.'— Phillip. ii. 8. 'He made himself of no reputation;' or,
more

more literally, he *'emptied himself.'* He appeared in such a state of poverty, as to have no where to lay his head.

4. Submitting unto, and undergoing a state of *suffering* and death, even the death of the cross, 2 Pet. ii. 21. *'Christ also suffered, leaving us an example that we should follow his steps.'* Matth. xx. 28. *'The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'* Phillip. ii. 8. *'He humbled himself, and became obedient to death, even the death of the cross.'*

5. *Rising* from the dead, by virtue of a living or quickning principle, given to him of the Father, John v. 21, 26. *'As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself.'* John x. 17, 18. *'Therefore doth my Father love me, because I lay down my life, that I may take it again. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'*

6. *Leaving* the world, and *going again* to the Father, to sit with him on his throne, at the right hand of the Majesty on high, John xvi. 28. *'I am come forth from the Father, and am come into the world; again I leave the world, and go unto the Father.'* Rev. iii. 21. *'Even as I also overcame, and am set down with my Father on his throne.'* Eph. iv. 10. *'He that descended, is the same also that ascended up far above all heavens, that he might fill all things.'*

7. *Mediation*

7. *Mediation* between God and men, 1 Tim. ii. 5:
 'For there is one God and one *Mediator* between
 ' God and men, the man Christ Jesus ; who gave him-
 ' self a ransom for all, to be testified in due time.'

S E C T. III.

Of the Actions or Works, that are ascribed to the Holy Spirit.

So far as I can find, there appears to be no action or work peculiarly and exclusively ascribed to the Holy Spirit, in Scripture. The following particulars seem to include all the actions or works that are ascribed to the Spirit, and these are also ascribed either to the Father or the Son, or both.

1. *Creation* is ascribed to the Spirit, Job xxvi. 13.
 ' By his Spirit he hath garnished the heavens.' Job xxxiii. 4. ' The Spirit of God hath *made* me. But
 ' this is also ascribed to the Father and the Son.' Eph. iii. 9. ' Who *created* all things by Jesus Christ.'

2. The *conception* of the body of Christ in the womb of the virgin Mary, is ascribed to the Holy Spirit, Matth. i. 18. ' Now the birth of Jesus Christ was on
 ' this wise. When as his mother Mary was espoused
 ' to Joseph, before they came together, she was found
 ' *with child* of the Holy Spirit.' This is ascribed to the Father, Heb. x. 5. ' Sacrifice and offering thou
 ' wouldst not, but a body hast thou *prepared* me.'—
 Isaiah xlix. 5. ' And now saith the Lord, that *formed*
 ' me from the womb to be his servant, to bring Jacob
 ' again to him.'

3. The *working of miracles*, Rom. xv. 19. ' Through
 ' mighty signs and *wonders*, by the power of the Spirit
 ' of

‘of God.’ These also are ascribed to the Father and the Son, Acts iii. 22. ‘Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God among you, by *miracles*, and *wonders* and signs, which God did by him in the midst of you.’

4. The *offering* of Christ Jesus a sacrifice for sin, is ascribed to the Son and the Spirit, Heb. ix. 14. ‘How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,’ &c. This is also ascribed to the Father, Isaiah liii. 10. ‘When thou shalt make his soul an offering for sin.’

5. The *calling* and *appointing* church officers, is ascribed to the Spirit, Acts xiii. 2. ‘The Holy Spirit said, separate me, Barnabas and Saul, for the work whereunto I have called them.’ Acts xx. 28. ‘Take heed unto yourselves, and unto all the flock over which the Holy Spirit hath made you overseers.’—This is ascribed to the Son, John xv. 16. ‘Ye have not *chosen* me, but I have *chosen* you, and *ordained* you, that ye should go and bring forth fruit.’ Eph. iv. 11. ‘And he gave (or appointed) some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.—This is ascribed to the Father, Acts x. 41. ‘Unto witnesses *chosen* before of God, even us,’ &c. 1 Cor. xii. 28. ‘And God hath set some in the church,—first apostles,—secondly prophets,—thirdly, teachers,’ &c.

6. *Dwelling* and *abiding* in the hearts of believers is ascribed to the Holy Spirit, John xiv. 17. ‘The Spirit of truth which the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.’

'you.' This is also ascribed to the Father and the Son, ver. 23. 'Jesus answered and said unto him, if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our *abode* with him.'

7. The *teaching* of believers, and bringing all things to their remembrance, is ascribed to the Holy Spirit, John xiv. 26. 'But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall *teach* you all things, and bring all things to your remembrance.' This is ascribed to the Father, John vi. 45. 'It is written in the prophets, and they shall be all *taught* of God. Every man therefore that hath heard and learned of the Father, cometh unto me.' Matth. xvi. 17. 'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' It is ascribed to the Son, Psal. xl. 9, 10. 'I have preached righteousness in the great congregation,' &c. Heb. ii. 12. 'I will *declare* thy name unto my brethren, in the midst of the church will I sing unto thee.' It is ascribed both to the Father and the Son, Heb. i. 1. 'God who at sundry times, and in divers manners, spake in times past unto the Fathers, hath in these last days spoken unto us by his Son.' The book of Revelation is said to be 'the revelation of Jesus Christ, which God gave unto him, to shew unto his servants.' And at the conclusion of each of the epistles to the seven churches, it is said, 'He that hath an ear, let him hear what the Spirit saith unto the churches.'

8. *Quickening* efficacy is ascribed to the Spirit, John vi. 63. 'It is the Spirit that *quickeneth*.' 2 Cor. iii. 6.

'The

'The Spirit giveth life.' 1 Pet. iii. 18. '*Quickened*
'by the Spirit.' This is ascribed to the Father, John
v. 21. 'The Father *quickeneth* the dead.' 1 Tim.
vi. 13. 'God who *quickeneth* all things.' See also
Rom. iv. 17. and Acts iii. 26. 'God having raised
'up his Son Jesus.' It is ascribed to the Son, John
v. 21. 'The Son *quickeneth* whom he will.' 1 Cor.
xv. 45. 'The second Adam was made a *quickening*
'Spirit.' And John x. 18. 'I have power to lay it
'down, and I have power to take it again,' says our
Lord, when speaking of his life.

9. *Sanctification* is ascribed to the Spirit, Rom. xv. 16.
'Being *sanctified* by the Holy Spirit.' This is ascribed
to the Father, Jude ver. 1. '*Sanctified* by God the
'Father.' And to the Son, 1 Cor. i. 2. '*Sanctified*
'in (or by) Jesus Christ.'

10. The *joy* and *comfort* of believers is ascribed to
the Holy Spirit, John xiv. 16. 'I will pray the Fa-
'ther, and he will send you another *Comforter*.' Rom.
xiv. 17. 'For the kingdom of God is not meat and
'drink, but righteousness and peace, and *joy* in (or
'by) the Holy Spirit.' This is ascribed to the Fa-
ther, 2 Cor. i. 3, 4. 'Blessed be God, even the Fa-
'ther of our Lord Jesus Christ, who *comforteth* us in
'all our tribulation.' Rom. v. 11. 'We also *joy* in
'God through our Lord Jesus Christ.' In this last
text, it is ascribed both to the Father and the Son.
And 2 Thess. ii. 16, 17. 'Now our Lord Jesus Christ
'himself, and God even our Father who hath loved
'us, and hath given us everlasting consolation, and
'good hope through grace, *comfort* your hearts, and
'establish you in every good word and work.' The
Lord

Lord Jesus Christ 'is our peace,' Eph. ii. 14. And in him 'is consolation,' Philip. ii. 1.

11. *Intercession* is ascribed to the Holy Spirit, Rom. viii. 26. 'But the Spirit itself maketh *intercession* for us with groanings which cannot be uttered.' This is also ascribed to the Son, Rom. viii. 34. 'Who is even at the right hand of God, who also maketh *intercession* for us.'

C H A P. III.

An Enquiry into the Inferences that appear most native from what the Scriptures teach, relative to the FATHER, the SON, and the HOLY SPIRIT.

That the inferences or doctrines that are most native from the texts quoted under the foregoing heads, may be discovered with certainty and clearness; their evidence, or what they testify concerning the Father, the Son, and the Holy Spirit, may be summed up under this head as follows :

S E C T. I.

The general Name or Character of the Father, arising from the several Names, Attributes, and Actions, that are ascribed to him in Scripture, and which properly and exclusively belong to him; appears to be this: That he is a distinct Person, possessing a distinct personality,

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personality, intelligence, and activity; that he is unbegotten, immutable, and independent; that he is the Fountain of all being and perfection; that all grace and truth, love and mercy, flow from him as the **FIRST CAUSE**; and that all worship and honour, prayer and praise, should ultimately terminate in him as the **SUPREME OBJECT**.

THAT the several parts of this character are just, native, and necessary inferences, from the several Names, Attributes, and Actions ascribed to the Father in the Scriptures of truth, will, I think, appear very evident, from a careful and impartial comparison of the one with the other.

1. His being called the God and Father of our Lord Jesus Christ, the God and Father of all; and his sending his Son into the world, and teaching him what to say; necessarily infers distinct personality, activity, and intelligence or knowledge. Being called Father of all, as Eph. iv. 6. and the former of all things, as Jer. x. 16. not only proves distinct personality; but proves also that he is the **FIRST CAUSE**, and therefore unbegotten and unoriginated, which are properties, that belong to no other person or being whatever.

2. As the person who is the Father of all, and former of all things, appears necessarily to possess immensity, independence, and immutability in the highest and most absolute sense; so He who possesses these in that manner, can have no equal nor equals, and therefore, there appears to be but one such person, or intelligent being. This truth, which appears as self-evident as any

any we know, is confirmed by the general scope, and particular testimony of divine revelation.

Mark xii. 29. 32. 'Jesus answered and said unto him, The first of all the commandments is, Hear 'O Israel; the Lord our God is *one Lord*,' &c. And the scribe said, 'There is *one God*, and there is none other but *he*.' Verse 34. 'Jesus saw that he answered discreetly,' &c.

Luke xviii. 19. 'None is good, save *one*, that is *God*,' &c.

1 Tim. ii. 5. 'For there is *one God*, and one Mediator between God and men.'

Gal. iii. 20. 'A Mediator is not a mediator of one, but *God is one*.'

He who in these passages is called the *one Lord*, and *one God*, besides whom there is *none else*; who *alone is good*, and between whom and men, there is *one Mediator*, appears evidently to be the *Father*.—Who, that he may be distinguished from all that are called *Lords* or *Gods*, is called the *Most High God*, in the passages before quoted; and the *Lord Most High*, Psal. vii. 17. xlvii. 2. and lxxxiii. 13. And *God the Father*, 1 Cor. viii. 5, 6. 'For though there be that are called *gods*, whether in heaven or in earth; as there be *gods* many and *lords* many; but to us there is but *one God the Father*, of *whom are all things*.' When it is said, no other is *God* but *one*, and that there is none *good* but this *one God*; we cannot understand the expressions in the strictest sense, but only that no other is *God*, and none is *good*, as *he* is; for besides what the apostle says, that there be *gods* many, and *lords* many, our Lord says, he called

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led them *gods* unto whom the word of God came; and *be* makes no *misapplication* of names.

3. That he is the *fountain of all being and perfection*, is necessarily inferred, from his being the *Father of all*, and all things being of *him*; as in the texts above quoted, to which might be added the following:

2 Cor. v. 18. 'But all things are of God who hath reconciled us to himself by Jesus Christ.'

James i. 17. 'Every good gift and every perfect gift, is from above, and cometh down from the Father of lights.'

2 Cor. i. 3. 'The Father of mercies.'

Eph. i. 17. 'The Father of glory.'

Eph. iii. 14, 15. 'The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.'

4. That he is the SUPREME OBJECT, in whom all honour and worship should ultimately terminate, is not only plain from his being the Head and God of the Lord Jesus Christ, who is Head of all principality and power, and God over all created nature; but also from all things being to him as the *Last End*, as they are from him as the *First Cause*, Rom. xi. 36. 'For of him, and through him, and to him are all things; to whom be glory for ever. Amen.' Agreeable to this, our Lord speaks of the Father as the supreme object of worship, John iv. 21. 23. 'Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such

' to

'to worship him.' Rom xv. 6. 'That ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ.' Eph. v. 20. 'Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ.' Eph. ii. 18. 'For through him we both have access by one spirit unto the Father.'

S E C T II.

The general name or character of the Son, arising from the several Names, Attributes, and Actions ascribed to him in Scripture, appears to be this: That he is a distinct Person, possessing a distinct Intelligence and Activity; that he is the express image of the Father; that he was brought forth before any creature existed; and that his inconceivable Generation, and all his unsearchable Perfections, are from the Father.

I. *Names and Actions, which necessarily imply distinct personality and intelligence, being ascribed to the Son, as properly and exclusively belonging to him; it is evident from thence, that he is a proper distinct person, or intelligent being.*

The properties of being the *beginning*, the *beginning* of *Jehovah's* way, the *image* of the *invisible* God, the *first born* of every creature, the *first begotten* from the dead, and the *only begotten* of the Father; as also that of coming to do the Father's will, and executing all his purposes relative to creatures; can belong to none but the son of God.

And

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And these names and actions that are thus *exclusively* ascribed to the Son in Scripture, distinguish him as a *proper person or intelligent being*, from every other person or intelligent being whatever.

2. The *names* and *actions* ascribed to the Son, being clearly expressive of his being the *image* of the Father, and his *agent*; and it being intimated to us by the Scriptures of truth, that the personal glory and perfections, and the will and purposes of the Father, are only to be discovered in and by his only begotten Son. Hence it appears evident, that the Son, in his distinct personal subsistence, is the most perfect image of the invisible God; so that in his person, the character of the Father's person is express, and all the glory of his perfections shine forth. And hence also it appears, that the being and perfections of the only begotten Son, are infinite in relation to creatures; that is to say, his being and perfections exceed the being and perfections of all finite creatures, that it is possible for infinite power to produce: for he is the great agent, through whom alone that power is exerted; and who will venture to say, that the exertions of infinite power through him, can be circumscribed. Agreeable to this, we have his own testimony, Matth. xi. 27. '*(audis;) no one knoweth the Son, but the Father.*' The capacity of his person as a receptacle of the Divine fulness, seems also to imply this, Col. ii. 19. '*It pleased the Father, that in him all fulness should dwell.*' Col. ii. 9. '*In him dwelleth all the fulness of the Godhead bodily.*'

That the perfections of power, wisdom, and goodness, as they subsist in the person of the Son, are a

true

true and real manifestation, or shining forth of these perfections subsisting in the person of the invisible God, is very clearly intimated in many passages of holy writ, John i. 18. *(audis)* No one hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him.' John xiv. 7. 9. 'If ye had known me, ye should have known my Father also.—He that hath seen me, hath seen the Father.'

3. The *Names* and *Actions* ascribed to the Son do very clearly prove that he was *brought forth* before any creature existed; that he is the *first-born*, not of the new creation only, but of *every creature*; and that through him all divine agency has been manifested, that relates to creatures. And hence the glory and perfections of the Father shine forth through the Son, in a special manner, in the works of creation and providence; for, Col. i. 16. 'By him were all things created that are in heaven, and that are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created by him and for him.' Ver. 17. 'And he is before all things, and by him all things consist.' Before him there was no God formed, neither shall there be any after him, Isa. xliii. 10. He being the Alpha and Omega, the first and the last, in all the exertions of divine agency in, or upon creatures; he ever hath been, and will continue to be, the medium of intercourse and communication, between the infinite, unoriginated, and self-existent Being; and every finite creature, even the most noble and excellent that exists.

B.

Thus,

26 INFERENCES *from NAMES and ACTIONS*

Thus, the first outgoings of the Father's perfections, of power, wisdom and goodness, in and upon creatures, were by him, as we are taught, Eph. iii. 9.—That 'God created all things by Jesus Christ.'—And by him these perfections continue to be manifested in their preservation and government; for, Isa. ix. 6. 'The government shall be upon his shoulders.' Being constitute by the Father to be the Supreme * God, the Judge, the Lawgiver, and King; to all created nature.

Accordingly we find he frequently appeared in person, or sent messengers to support these characters which belonged to him by the Father's appointment. Nothing can be more plain than this, that it was the Son of God who appeared to Adam, to Abraham, to Jacob, and to Moses; since we are expressly taught, that no one hath seen *God the Father* at any time.—Abraham addressed him as the Judge of all the earth, Gen. xviii. 25. Jacob prayed unto him for a blessing to

* *Supreme*, not in relation to *God the Father*, who is his *God* and King; but in relation to creatures, among whom there are many that are called *gods*, *lords*, *judges*, and *kings*. All the gods must worship him, for he is *God* over all; all lords must submit to his dominion, for he is *Lord* of all; all judges must submit to his judgment, for he is *Judge* of all; and all kings must bow before him, and submit to his authority, for he is *King* of *kings*, and all authority, in heaven and earth, is given to him of the Father. He may therefore be said to be *Supreme* in all these respects, with as much, or rather, I think, with much more propriety, than a Commander in Chief, may be said to be the Supreme commander, over any army intrusted to his management.

to himself, Gen. xxxii. 26. And to the sons of Joseph, Gen. xlviii. 16.

But notwithstanding the glorious forms in which he appeared, and the high characters he sustained; yet the Scriptures of the Old Testament do plainly show, that there was one still more high, whose person he represented, and under whose directions he acted. This is not only evident from his being known to the Old Testament believers, by the character of Angel or Messenger, but also from express declarations; for he says, Isa. l. 2. 5. 'Is my hand shortened that it cannot redeem? or, 'Have I no power to deliver? Behold, at my rebuke, 'I dry up the sea, I make the rivers a wilderness.— 'I clothe the heavens with blackness, and I make 'sackcloth their covering.' In these words, he asserts and demonstrates his sovereign power; but immediately shews from whence he derived it, and on whom his confidence did rest; for he adds, 'The Lord 'God hath given me the tongue of the learned, that 'I should know how to speak a word in season to 'him that is weary; he wakeneth morning by morn- 'ing; he wakeneth mine ear to hear as the learned,' &c. 'The Lord God will help me, therefore shall I 'not be confounded.'

How admirably does the wisdom and goodness of God the Father shine forth through his only begotten Son; in thus leading mankind to a discovery of his being and perfections, from the certain evidence of the being and perfections of the Son, who is *the way, the truth, and the life; the faithful and true witness*

28 INFERENCES *from NAMES and ACTIONS*

The glorious forms in which the Son of God appeared, and the demonstrations he gave of irresistible power, incomprehensible wisdom, and boundless goodness; were every way suited to impress the mind with reverential fear, draw forth the most devout exercises of the heart, and excite the most humble and confident reliance on him; as the Creator, Preserver, and Governor of the universe. And when the faithful were taught, by this inconceivably glorious Person, that there was one whose representative he only was, by whom he was brought forth, with whom he was brought up, by whose directions he acted, and whose messenger he only was; What sublime sentiments, and exalted piety, must such a discovery awaken in their hearts? It would in a manner extend their contemplative faculties, as it were, beyond their utmost bounds.

4. The *Names* and *Actions* that are ascribed to the Son, being such as necessarily imply *derivation* and *delegation*; it appears evident from these, as well as from his own testimony, that the Father is greater than he; and the glory and perfections of the Son, being derived, or communicated from the Father, he was therefore capable of humiliation, suffering, and death; and also, from the indissoluble and ineffable union between the Father and him, he behaved, in the issue, to acquire a complete victory, and inconceivable glory, according to the covenant of peace between them both.

His perfect knowledge of the necessary existence, of the being and perfections of the Father, and immutability of his truth; gave him a firm resolution,
and

and unshaken confidence, to go through all the dreadful and amazing steps of his humiliation state. Isa. l. 7, 8, 9. 'For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me,' &c.

The Scriptures do clearly shew, that it was the same individual person who is called the Son of God; that became incarnate, suffered, died, rose again, and is now exalted far above all principality and power. For, John i. 14. 'The Word was made flesh,' even that same *Word*, who was with God in the beginning, who was himself God, and by whom all things were made. And, Philip. ii. 6, 7, 8. He who was 'in the form of God, and thought it no robbery to be (as) God,' is the same who 'made himself of no reputation, and took upon him the form of a servant,' &c. And again, Eph. iv. 9, 10. 'Now in that he ascended, what is it but that he also descended, first into the lower parts of the earth. He that descended, is the same also that ascended up far above all heavens, that he might fill all things.'

This presents to our view, not only the inconceivable greatness of our Redeemer, but also the incomprehensible extent of his love, and the reality of his gracious designs in favour of sinners, who have destroyed themselves; and so lays the most solid foundation for faith to rest upon, as it confirms, by the most demonstrative evidence, the gracious promises revealed in the Scriptures of truth.

S E C T. III.

Of the Inferences relative to the Holy Spirit.

1. THAT the proper distinct personal subsistence of the Holy Spirit, as a distinct agent possessing intelligence and activity properly his own, can be proved from Scripture, as that of the Father and the Son has been, does not appear; because no name or action appears to be properly and exclusively ascribed to the Holy Spirit.

To suppose that the Holy Spirit is a person distinct from the Father and the Son, of the same substance, and in all respects equal with the Father; is not only unsupported from Scripture, but expressly contradicts the clearest doctrine therein revealed; that is, the unity of the Supreme Being.

Nothing can be more plain than this, that if the property of being unbegotten, or unoriginated, be essential to the Father, and exclusively proper to him, no other person can have the same essential property; and so no other person can, in all respects, be equal to him.

If the Holy Spirit is a proper person, distinct from the Father, and if the Father and the Spirit have the same substance, essence or being, it would follow of consequence, that this essence is divisible, or else that it acts differently at the same time. This appears to be a necessary and unavoidable consequence; for when the Father is said to send the Holy Spirit, it is evident, that sending, and being sent, necessarily imply different kinds of agency? or rather, the one is active, and

and the other passive. Now, can the consequence be avoided; that either a part of the supreme essence is sending in the person of the Father, and a part of the same essence is sent in the person of the Spirit, which necessarily implies a division of that one essence or substance; or else, that the whole essence, or divine Being, is sending and sent at the same instant? Which is as evident a contradiction as can be conceived.

2. The agency and attributes ascribed to the Holy Spirit, being such as appear incompetent for any finite being; it appears from thence, that the Holy Spirit cannot be conceived of as a creature.

The acts of creation, &c. are not only ascribed to the Spirit, as in the text before quoted, but also the attributes of omnipresence, &c. as Psal. cxxxix. 7. where the Spirit and presence of the Lord are spoke of as synonymous.

3. Since the names, actions, and attributes ascribed to the Holy Spirit in Scripture, do not prove proper personality, and yet are such as cannot be ascribed to any creature; it appears from thence, that the Holy Spirit is the outgoing of the perfections of the invisible God, or his effective energy in and through his only begotten Son.

The name *Spirit*, or Holy Spirit, seems very suitable to express this; for the Hebrew word (רוח *ruh*;) rendered Spirit, appears primarily to signify *the wind, the breath of animals, or air in motion*; and by analogy is applied to the intelligent nature of man, by which the volitions of the mind, and motions of the body, are performed; and so to invisible agents or agencies in general, as Psal. civ. 4. "He maketh his angels

‘רוח רב (rub) spirits.’ It is also applied to the temper and disposition of the mind; either as it tends to good, as a spirit of wisdom, an upright, meek, humble spirit, and a spirit of grace and supplication, &c. or as it tends to evil, a spirit of slumber, an evil, haughty, hasty spirit, and a spirit of perverseness, &c. The Greek word (*πνευμα*, *pneuma*) commonly rendered spirit, answers to the Hebrew word (רוח *rub*) rendered spirit, and hath much the same significations. It is rendered wind, John iii. 8. The tendency of the law, or what divine revelation was given to eff. &c. is called the Spirit, 2 Cor. iii. 6. And the name Spirit is given to these inspirations that were bestowed on some in the apostolic age, by which they were enabled and excited to declare divine truth, 1 Cor. xiv. 22.

But this last inference is not only supported from the primary signification of the word rendered Spirit, and its various applications; but also from sundry passages in Scripture, where the Holy Spirit appears very plainly to signify the outgoing, or manifestation of the perfections of the invisible God, or his effective energy.

The outgoing of the perfection of power, or *ἐνέργεια* *en ergia*, the energy of power, as it is called, Philip. iii. 21. appears to be used as synonymous with the Holy Spirit in the following texts, Luke i. 35. ‘The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.’ Acts x. 38. ‘How God anointed Jesus of Nazareth with the Holy Spirit, and with power.’ We have no ground to think, that, in these passages, power signifies any thing

thing distinct from the *Holy Spirit*; but rather that it is explanatory of what is meant by the *Holy Spirit* in these texts; which it evidently is, if the words were read as they might be, agreeable to the original; namely thus, *The Holy Spirit shall come upon thee, even the power of the Highest shall overshadow thee.—God anointed Jesus of Nazareth with the Holy Spirit, even with power.* (For the *Greek* conjunction *καί*, *kai*, signifies *even* as well as *and*.) It was by the Spirit of God that Jesus Christ wrought miracles, Matth. xii. 28. ‘But if I, by the Spirit of God, cast out devils.’ But this is ascribed to power, Luke v. 17. ‘And the power of the Lord was present to heal them.’ The apostles were to be baptized with the Holy Spirit, Acts i. 5. Which is called a being endued with power from on high, Luke xxiv. 49. The quickening efficacy of the Holy Spirit, in raising Christ from the dead, 1 Pet. iii. 18. Is called the working of the mighty power of God, Eph. i. 19. And it appears to be the Holy Spirit that is meant, when it is said, 2 Pet. i. 3. ‘According as his divine power hath given unto us all things that pertain to life and godliness.’

The Holy Spirit, or Spirit of God, appears also to be synonymous with wisdom, Exod. xxxi. 3. ‘And I have filled him with the Spirit of God, in wisdom,’ &c. The Spirit of God with which Bazzaleel is here said to be filled, is said to consist in wisdom, and in understanding, and in knowledge. It is also said, Acts vi. 10. ‘And they were not able to resist the wisdom and spirit by which he spake,’ or they were not able to resist the *wisdom, even the spirit*, by which he spake.

And being full of goodness, and filled with all knowledge, Rom. xv. 14. seems to import the same with being filled with the Spirit, Eph. v. 18.

Persons being said to be anointed with the spirit, or to have the spirit poured out, or put upon them; doth also lead us to this idea of the Holy Spirit. And we find the Lord Jesus Christ is said to be anointed with the Holy Spirit, Acts iv. 27. 'Jesus whom thou hast anointed.' Acts x. 38. 'God anointed Jesus of Nazareth with the Holy Spirit.' Believers are also said to be anointed with the Holy Spirit, 2 Cor. i. 21. 'Now he who stablisheth us with you in Christ, and hath anointed us is God.' 1 John ii. 20. 27. 'But ye have an unction from the Holy One, and ye know all things; and the anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things.' To much the same purpose the Spirit is said to be put upon Christ, and poured upon believers. Isa. xlii. 1. 'I have put my Spirit upon him.' Matth. xii. 18. 'I will put my Spirit upon him.' Prov. i. 23. 'I will pour out my Spirit upon you.' Isa. xxxii. 15. 'Till the Spirit be poured upon us from on high.' Isa. xlii. 3. 'I will pour my Spirit upon thy seed. Ezek. xxxix. 29. 'For I have poured out my Spirit upon the house of Israel.' Acts ii. 17. 'I will pour out of my Spirit upon all flesh.'

As it would be an impropriety of speech to say one person is anointed with another, or that one person is poured out upon another; so we never find in Scripture, that the Father is said to be poured out, or that Christ or believers are anointed with the Father.

ther. Nor yet that the Son is poured out upon believers, or that they are anointed with him. The Father and the Son being each a proper person. This consideration tends also to prove, that the name *Holy Spirit* is an impersonal name, expressing not a person, or intelligent being, distinct from the Father and the Son, but the outgoing of the perfections of the invisible God, or his effective energy in and through his only begotten Son.

This idea of the Spirit seems also to accord well with what is said of the Spirit being given to Christ, and to believers through him. It is said concerning Christ, that the Father giveth not the Spirit by measure unto him; John iii. 34; which seems to intimate, that the perfections of power, wisdom, and goodness, are communicated to him in an unmeasurable or infinite degree. But as creatures can only receive these through him, and that by measure, or in a finite degree; so a proper measure is given to every one, as infinite wisdom sees fit for every one to profit withal, 1 Cor. xii. 7.

Agreeable to this also, we find the Spirit differently denominated in Scripture. The energy of God the Father communicated to, or operating upon the only begotten Son, is called the Spirit of God, or the Spirit of him that raised Jesus from the dead, as Matth. xii. 28. 'But if I cast out devils by the Spirit of God.' Rom. viii. 9. 'But if the Spirit of him that raised up Jesus from the dead,' &c. The same energy as communicated unto, or operating upon creatures, is called the Spirit of God, or the Spirit of Christ, 1 John iv. 12, 13. 'No man hath seen God!

‘at any time.—Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit,’ Gal. iv. 6. ‘God hath sent forth the Spirit of his Son,’ Rom. vii. 9. ‘If any man hath not the Spirit of Christ, he is none of his.’

As this divine energy, or operative influence, that regulates the universe, and rules in a particular manner in the hearts of true believers, is called the Spirit of God the Father, as proceeding from him as the original source; and is called the Spirit of the Son, as communicated through him to all created beings: So the Spirit is said to be sent by the Father, as the First Cause of all divine operations, (John xiv. 16. 26.) and to be sent by the Son, (John xv. 26.) as the medium between infinite, and finite nature, the agent by whom the Father effects all his purposes; and he, who, by the Father’s appointment, is the supreme Governor of the Universe. The joint manifested operations, or influence of the Father and the Son, in the world and in the heart, appears to be that which is most commonly expressed by the name Holy Spirit, or Spirit of God; so the promise of the Holy Spirit to dwell with, and abide in believers, (John xiv. 17.) is the same with the promise that the Father and the Son would come unto them, and make their abode with them, ver. 23.

As there are different names given to the Spirit in Scripture, expressive of its original derivation and manner of manifestation, as has been observed; so there are also different names expressive of the different effects produced by the Spirit, such as the spirit of wisdom, Isa. xi. 2. and Eph. i. 17. The spirit of understanding,

understanding, the spirit of judgment, and the spirit of might, Isa. xi. 2. The spirit of fear, 2 Tim. i. 7. The spirit of bondage, Rom. viii. 15. The spirit of adoption, Rom. viii. 15. The spirit of faith, 2 Cor. iv. 13. The spirit of grace, Heb. x. 29. The spirit of glory, 1 Pet. iv. 14.

This might be further illustrated, from the name *Spirit*, being given to an opposite influence or energy; and that in a similar way, in Scripture. Thus we find the expressions:—The spirits of devils, Rev. xvi. 14.—The spirit of Antichrist, 1 John iv. 3.—The spirit of the world, 1 Cor. ii. 12.—These names point out the sources from whence the evil influence, express by the name *Spirit*, proceeds; and we find others also expressive of its effects, such as The spirit of slumber, Rom. xi. 8. The spirit of error, 1 John iv. 6. The spirit of whoredoms, Hos. iv. 12. And a spirit of perverseness, Isa xix. 14.

The substance of the foregoing inferences is this, That there is one God the Father, of whom are all things; who is the fountain of all being and perfection, and in whom all religious worship should terminate as the supreme object. Who, being a most perfect, self-existing, free, intelligent agent; of his own will, for the communication and manifestation of his perfections, brought forth his only begotten Son, the express image of his person, and brightness of his glory, and that before any creature had a being, or the ages of creature-existence began; by whom he constituted the ages, created, preserves, and governs all things.

That there is one Lord Jesus Christ, by whom are all things, who is the only begotten Son, and image
B
off

of the invisible God, and the first born of every creature ; who, in due time, was sent into the world, to take the likeness of sinful flesh, suffer, and die on account of sinners. Who rose again from the dead ; and is, by the Father, exalted to the right hand of the Majesty on High, and constituted the Sovereign Lord, and final Judge of the quick and dead.

That there is one Spirit, or divine energy ; which, considered as resting upon the Son of God, is the Spirit, or energy of the Father simply considered, as operating immediately from himself, whereby the Father is in the Son, and he in the Father. And, considered as resting upon believers, the Holy Spirit is the Spirit, or joint energy of the Father and the Son. Being derived from the Father, and communicated by Christ as Mediator, is properly a mediatory energy, or influence ; by which the Lord Jesus Christ is said to dwell in believers, and they in him. All the outgoings of divine energy, or communication of divine perfections, as terminating in, or upon creatures, seem to come under this designation ; whatever be the manner of manifestation, or communication.

Our Lord doth very plainly point out the gradation of this energy, and the similarity of the relations that subsist between the Father and him, to the relations that subsist between him and believers, John xvii. 23. ' I in them, and thou in me, that they may be made perfect in one.' John vi. 57. ' As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.' John xv. 10. ' If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments,

‘commandments, and abide in his love.’ Rev. iii. 21.
‘To him that overcometh will I grant to sit with
‘me in my throne; even as I overcame and am set
‘down with my Father in his throne.’ Agreeable
to this also, the apostle Paul says, 1 Cor. xi. 3. ‘But
‘I would have you to know, that the head of every
‘man is Christ, and the head of Christ is God.’

But as these things relate to objects that cannot be
comprehended by finite capacities, our ideas of the
Father, the *Son*, and the *Holy Spirit*, must be exceed-
ingly imperfect; and we even fail in giving a just
representation of the imperfect ideas we attain: For
we cannot ‘order our speech aright by reason of
darkness,’ and so are ready to ‘darken counsel by
‘words without knowledge.’ Job xxxvii. 19. and
xxxviii. 2.

Words without ideas, are certainly words without
wisdom in the highest sense of the words; it has
therefore been humbly attempted, under this head,
to suggest such ideas as appear to be natively expres-
sed by the words of divine inspiration.

CHAP.

C H A P. IV.

An Enquiry into the Strength or Propriety of the Objections, that are, or may be supposed to be made against the foregoing Inferences.

S E C T. I.

Of Objections against what is said of the Person of the Father.

1. IT will perhaps be objected, that since it is said, there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one, John v. 7. there must be three persons in one essence; and therefore the person of the Father cannot be said to include the whole unoriginated essence, more than the Word or the Holy Spirit.

In answer to this, it may be observed, that if the word of God is allowed to be its own interpreter, different persons concurring in the same work will not prove equality; nor will their being said to be one, prove that they are one individual substance.— For Paul the apostle says of himself and others, 1 Cor. iii. 9. ‘We are labourers together with God.’ The word *συνεργοι*, signifies co-workers. John the Baptist came for a witness, John i. 7. and he did bear witness, John v. 33. And the Father also himself hath borne witness, verse 37. But will any from thence infer, that

hat John the Baptist was equal to the Father? Surely none will do it. When therefore it is said, 1 John
 8. There are three that bear witness on earth, the
 spirit, the Water, and the Blood; nothing can be
 more evident than this, that the unity of action
 spoken of in these texts, no way proves equality a-
 mong those to whom the actions are ascribed. And
 since that is the case, witness-bearing, or bearing re-
 cord, being ascribed to the Father, the Word, and the
 Holy Spirit, cannot of itself be a proof of equality.
 And as to the expression *these three are one*; we find
 many similar expressions in Scripture, and the im-
 port of these should be considered in order to the
 more certain understanding of this. It is said of man
 and wife, they shall be one flesh, Gen. ii. 24. Matth.
 ix. 5. Mark x. 8. 1 Cor. vi. 16. And he that is
 joined to the Lord is said to be one spirit, 1 Cor. vi.
 7. But none can rationally affirm, that the flesh of
 a man and his wife are individually the same; nor
 that the spiritual nature of Christ, and the spiritual
 nature of believers, are individually the same sub-
 stance;—though the expressions are more direct
 for these things, than the words *these three are one*,
 are to prove one substance: For *substance* is not
 mentioned in this last; whereas *flesh* and *spirit*, are
 expressly named in the former. Again it is said, Gen.
 ii. 6. ‘The people is one.’ 1 Cor. iii. 8. ‘Now he
 that planteth and he that watereth are one.’ By
 being *one* in these texts, appears to be meant, *one* in
 sentiment, design, and endeavour; not one in being
 or essence. When therefore our Lord says, John x.
 30. ‘I and my Father are one.’ And when it is said,
 1 John

1 John v. 7. 'These three are one.' The words *are one*, simply considered, can be no proof that they are one substance; since the very same words have undoubtedly another signification in other places.

But the sense insisted for in the objection, with respect to the words *are one*; is not only rendered doubtful from what has been quoted of similar expressions, but positively overturned by our Lord's express words, John xvii. 11, 12. 'That they may be one as we are. The glory which thou gavest me I have given them, that they may be one as we are one.' Here, in the 11th verse, the union our Lord prays for to his apostles is compared to the union between him and the Father; for he prays, that they might be one, as he and the Father are one. And this similarity of union he repeats, verse 22. with an emphasis, that they may *be one* (says he) *even as we are one*.

Hence it appears very evident, that whatever kind of union it was that Christ prayed for to his disciples, the same kind of union must be meant when he says, *I and my Father are one*; and when it is said, *these three are one*. But plain it is, that unity of essence was not that which he prayed for to them; therefore unity of essence cannot be meant by these expressions, *I and my Father are one*, and *these three are one*.

A consideration of these texts with their contexts, may perhaps also help to discover what is meant by the union spoken of. With respect to John x. 30, our Lord had been speaking of the protection his sheep would have by being in his, and his Father's hand; verse 28, 29. 'Neither shall any pluck them out of my hand. My Father who gave them (poor

to me, is greater than all; and none is able to pluck them out of my Father's hand.' Here is plainly one being ascribed to the Father and the Son, namely, that of protecting those called his sheep; and this unity of action and design appears to be that which is intimated in the words that immediately follow, verse 30. 'I and my Father are one.' Which expression, or phrase, is very similar to what is said of Paul and Apollos, who were pursuing one work and design, namely, that of propagating the gospel, 1 Cor. i. 8. 'He that planteth and he that watereth are one.' And with respect to 1 John v. 7. 'These three are one.' It is very plain that it is the witness or testimony to the truth of the gospel, that the apostle is chiefly insisting on, both in the foregoing and following verses. It appears therefore to be the unity of testimony, not essence, that is spoken of in the text. And from the whole of the texts with which this has been compared, it is evident, that it cannot support the objection that is founded upon it.

2. It will perhaps be objected further, that the apostles being commanded to baptize in the name of the Father, and of the Son, and of the Holy Spirit; these three must be one substance equal in power and glory.

Answer. It is difficult to conceive how an argument for equality and unity of essence can be drawn from this command. It has been alledged that its being said, in the *name*, and not in the *names*, is a proof of the unity contended for in the objection.—There appears, however, to be no strength, to say no worse of it, in this form of reasoning; for it is very evident

evident, that the word *name* is to be understood as if it were repeated with the Son and the Holy Spirit. For when it is said, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit;' it is the same, or of the same import, as to say 'Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit.' If this is not the sense, what does the name refer to? or what is meant by it? If it does not refer to or mean the name of the Father, the name of the Son, and the name of the Holy Spirit, it would seem that the text should, in part, have read the very reverse of what it doth; that is, it should have read, Baptizing them in the *name*, not of the Father, nor the Son, nor the Holy Spirit, but in the *name* that denotes the unity of the essence. I suppose any one may see the absurdity of this, and what difficulties it would present to a serious enquirer; while the text, as it stands, is suited to convey instruction to the most ordinary capacity.

The expression, or phrase, *in the name*, sometime signifies, *by the authority or power* of the person expressed by the name, as Acts iii. 6. 'In the name of Jesus Christ of Nazareth, rise up and walk.' And Acts iv. 7. 10. 'By what power, or by what name have ye done this? By the name of Jesus Christ of Nazareth, whom ye crucified.'—The words rendered *by* in the 7. and 10. verses, are the same in the original with that rendered *in*, chap. iii. 6. But it is a different word that is used, Matth. xxviii. 19. In this last text, it is (*us*) a preposition which signifies *in*, *into*, *to*, or *unto*; most commonly *into*.

Baptism appears therefore to signify an entrance

to the profession of a belief of the gospel, and fellowship with the Father and the Son, through the communion of the Holy Spirit; and by the administration of this ordinance, the name of God is, as it were, put upon a person, and is openly shown, or manifested, when what is signified by that ordinance is fully professed; and hence the followers of the Lamb are said to have the Father's name upon their foreheads. To be baptized in, or into, the name of the Father, the Son, and the Holy Spirit, may therefore fitly signify, that thereby baptized persons have the name of the Father, the Son, and the Holy Spirit put upon them, and are entered into an obligation to profess whatever the Scriptures reveal concerning the Father, Son, and Spirit.

Baptism seems chiefly to represent, a dying unto sin, and a living unto righteousness; for Rom. vi. 3, 'So many of us as were baptized (us) into Jesus Christ, were baptized (us) into his death. We are buried with him by Baptism into death, that like as Christ was raised from the dead by the glory of the Father; so we also should walk in newness of life.' When, therefore, the thing signified by baptism is effected, through the efficacy of the Holy Spirit, communicated through Jesus Christ, the love of God the Father therein manifested, being apprehended, will shed abroad a love to him in the heart; and a fellowship with him and his Son Jesus Christ, being effected, it will be more and more promoted by the communion and fellowship of the Holy Spirit, ministering joy and peace, through the knowledge of the only true God, and Jesus Christ whom he hath sent.

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From the whole, it appears, that this text, Matt. xxviii. 19. teaches nothing particularly decisive, as to the import of the name of the Father, the Son, and the Holy Spirit; but obliges in general, to a belief of what is more fully revealed concerning each of them in the Scriptures at large.

3. It is strongly urged by some, that the plural form of the name *ALEHIM*, generally rendered God; and the expressions, let *us* make man in *our* image, and the man is become like one of *us*, and such like, are clear proofs of a plurality of persons in the unity of the essence.

A more particular answer to what is argued from these, and from the cherubim, &c. is reserved for an appendix; where the original words, &c. will be more particularly enquired into. Only, in the general it may be observed, that any person of ordinary capacity, who can read the English translation of the Bible, may rest fully satisfied, that they are in no danger from not believing the name *Alehim* to be plural, in the text, where this sense is most insisted on, and where this plural sense is most necessary, in order to establish the doctrine of a plurality in the unity of the essence. The text that is most insisted on for this purpose, is Deut. iv. 6. 'Hear O Israel, the Lord our God is one Lord.' In this text, the word rendered Lord, is * *Jihevuh* or *Jehovah*, and the word rendered God, is * *Alehim*; hence it is argued, *Alehim* being of a plural form, and *Jihevuh* of a singular form.

* For the grammatical construction and signification of these words, see the Appendix.

plurality in unity is thereby proved. It is, however, very unfavourable for this argument, that our Lord has interpreted this verse very differently; for Mark i. 29. 'Jesus answered him, the first of all the commandments is, Hear O Israel, the Lord our God is one Lord,' &c. None can say, that the Greek word rendered *God*, is plural. It seems, therefore, plain, that our Lord did not view the word *Alehim* to be plural in the sense that is required to support the argument for a plurality in unity; nor did he make any use of the text to support this argument, which the objectors think so necessary to be believed: On the contrary, their doctrine is reversed by their own form of reasoning; for, say they, because *Alehim* is plural, and *Jehovah* singular; therefore a plurality in the unity of the essence is proved. But Christ the Son of God, who is the best interpreter, hath rendered the word *Alehim* singular; therefore *Alehim* being singular, and *Jehovah* singular, an unity of person, or one person in the essence, is proved.

With respect to the expression, 'Let us make man in our own image.' If it is only considered, that Jesus Christ the only begotten Son of God, was brought forth before any creature was made, that he was with God the Father in the beginning, and brought up with him; in that case, it is plain, that the Father might, with strict propriety, say to the Son, Let us make man, &c. This consideration of the Father and the Son, as personally distinct from the beginning, accounts for all the plural expressions we find in Scripture; so that all these do perfectly agree with the foregoing inferences, though none of them

them will prove equality, or a plurality of persons in one essence, as may be more fully shown in the Appendix.

SECTION II.

Of Objections against what is said of the Person of the Son.

It will likely be objected by some, 'That what is said concerning the person of the Son, is inconsistent with that doctrine, which holds the Son to be co-equal and co-eternal with the Father; which doctrine has been long and generally held by the church, and supported by the testimony of Scripture.'

That what is said concerning the Son, in the foregoing inferences, is inconsistent with his being co-equal and co-eternal with the Father, is readily granted; and that the doctrine of co-equality and co-eternity, &c. hath been long and generally held, is not denied; but it is humbly presumed, that the Scriptures of truth will give no testimony in support thereof, if allowed to speak their own language. With respect to church authority, it does not well become Protestants to urge that as a proof of any doctrine; but it appears to be the chief, if not the only authority that can be brought in support of it, like many other doctrines that have been fabricated and established, in what Papists call the *Catholic Church*.

Mr *Brightman* observes, that, in the first council of *Nice*, when they established their degrees concern

ing the Trinity, and the observation of Easter; they also made canons concerning ecclesiastic dignity, and gave the Bishop of Rome the primacy of order. It is no very promising circumstance, (at least for its conformity to the simple truth,) that it should be enacted by the same council that enacted superstition, and favoured antichristian usurpation in the church; and that it was mostly encouraged and promoted in the church of Rome, which has been so remarkable for *confused mysteries*, as to acquire in sacred writ, the name of MYSTERY BABYLON, that is, *confused mystery, or mystery of confusion*.

The manner in which it is alledged the Scriptures support the doctrine of equality, &c. is, by ascribing the same names, works, and worship to the Father and the Son.

In answer to this, it may be observed in general, that what is here alledged is not strictly true; nay, it is false in the chief and fundamental parts. For it has been shewn, that the Scriptures ascribe names and actions to the Father, that are no where ascribed to the Son, which appear sufficiently to justify the foregoing inferences. But some names and actions are ascribed in common to the Father and the Son; and from these it is argued to the following effect.

1. The name God being frequently applied to the Father, and sundry times also applied to the Son; it is argued from thence, that the Son must be equal with the Father.

Answer, The texts that are commonly brought for proof of this, viz. Psal. xlv. 6. and Heb. i. 8. are very unfavourable for the argument; for though the

Son is called God in these texts, yet the Father is called *his* God; and this as evidently proves an inequality between the Father and the Son, as the Son's being called God over all, proves an inequality between him and all created beings. And if any shall urge the declaration of Thomas, when he said, as John xx. 23. '*My Lord and my God,*' they will find that the Son *is made both Lord and Christ* by the Father, Acts ii. 36. 'Who is his God and Father as well as the God and Father of the disciples, as he himself testifies. John xx. 17. 'I ascend to my Father' and your Father, to my God and your God.'

But if the name God, being applied to the Son, will simply prove that he is equal with the Father, must not the application of it to others prove with equal force, that they also are equal with him. We find it applied to men, Exod. vii. 1. and xxi. 6. 'And the Lord said unto Moses, see I have made thee, a god unto Pharaoh.—Then his master shall bring him unto the judges.' The word rendered *judges* is *gods* in the *Hebrew*. Also Psal. lxxxii. 6. 'I said ye are gods, but ye shall die like men.' The name *god* is also applied to angels, Psal. xcvi. 7. 'Worship him all ye gods.' Which is rendered, Heb. i. 6. 'And let all the angels of God worship him.'—From these applications of this important name, it may be seen how inconclusive this argument is, which is founded on a similarity of names. For the import or signification of this name, and some others, see the Appendix, where this subject is intended to be more particularly treated of. Only it may here be further observed, that these applications

of the name *God*, do clearly shew, that it is sometimes used in a supreme, and sometimes in a subordinate sense. It is applied to the Father in the most supreme sense, he being the *God*, as well as the Father of our Lord Jesus Christ, and through him the God and Father of all; and no one is ever said to be his God or Father. The Father is therefore God as none else is. This name is also applied to the Son in a supreme sense, compared to that in which it is applied to any creature, for he is God and Lord over all created beings. But still in a subordinate sense, compared to that in which it is applied to the Father, who is his God, and by whom he is made both Lord and Christ. And thus the Lord Jesus Christ is truly God, in a sense in which none else is.

2. It is argued, that the same works or acts are ascribed to the Father and the Son; therefore the Father and the Son are equal in power and glory.

Answer, It is evident, that some works, or acts, are ascribed to the Father in Scripture, which are nowhere ascribed to the Son, as before noticed; so that this proof, allowing it to be conclusive, so far as it goes, would be very defective.

But the works that are most insisted on, in favour of the objection, may be considered, such as creation, regeneration, and working miracles.

That all things were created by Jesus Christ the Son of God, is very evident from many places of scripture, as Col. i. 16. 'For by him were all things created that are in heaven, and that are upon earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things

‘were created by him and for him.’ John i. 3. ‘All things were made by him, and without him was not any thing made that was made.’ It is also very evident, that the Father is the Creator of all things; this is supposed in the objection, and therefore no proof need be offered here. Now, it is evident from the nature of things, that two or more agents cannot do the same work, so as each of them to do the whole of it in the same manner; for if the whole is done by one, there can remain nothing for the other to do. There is none among the sons of men that can be compared unto God, neither is there any work they can do like his, either as to matter or manner; yet, a consideration of some of these may help to lead us toward a more just and distinct consideration of what he hath revealed to us, concerning the manner of his working. What is said of the building of the temple, may perhaps tend a little to this. We find the building of the temple ascribed to Solomon, 1 Kings vi. 14. 2 Chron. chapters iii. and iv. where he is said in particular to have made a *molten sea*, &c. Now, this same work is ascribed to Hiram, 1 Kings, vii. 14.— ‘He came to Solomon, and did all his work;’ and, among other things, it is particularly said, ver. 23. ‘he made a molten sea.’ I suppose no body will infer, that, because the same work is ascribed to Solomon and to Hiram, therefore they were upon a rank of equality; it is very easy to conceive in what sense this work was done both by the one and the other. It was done by Solomon, in that he laid out the plan, provided the materials, and gave subsistence to Hiram in the execution of the work; and it was done by Hiram,

Hiram, in that he executed the work according to the directions and assistance he received. Now, though we cannot conceive of God's works, and the manner in which he executes them, as we can of those of men; yet we ought to form our opinions of them as near as we can, according to the revelation he hath been pleased to favour us with. By this we are taught, that *there is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things.* Here we find a plain difference of expression, relative to the Father and the Son; all things are said to be *of* the Father, and *by* the Lord Jesus Christ. This difference of expression is certainly intended to convey some instruction; and what can be supposed so likely as this, namely, That all things being *of* God the Father, denotes that they are all *of*, or from him, as the first cause; and that their being *by* Jesus Christ, denotes, that they are all *by* him, as the medium through whom the Father's perfections are exerted upon creatures, and he, by whose immediate agency creation-work was effected. So we are expressly taught, Eph. iii. 9. 'That God created all things by Jesus Christ.' From which it is evident, that creation is not ascribed in the same manner to the Father and to the Son. Those who deny this conclusion, ought to produce some text, where all things are said to be *of* the Lord Jesus Christ, and that he created all things by God the Father. Till this is done, the doctrine of equality can never be said, in truth, to be proved from the creation of all things, being ascribed to the Son. Since it is so evidently ascribed to him

in a different manner from that in which it is ascribed to the Father.

With respect to regeneration, it is very true that it is effected by Jesus Christ, who was made a quickening Spirit, to revive such as are dead in trespasses and sins; and who says of himself, 'Behold I make all things new.' It is said, 1 Pet. i. 3. 'Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ.' In this text, regeneration is ascribed to the Father; but it is by the resurrection of Jesus Christ. After Christ arose from the dead, he ascended as a glorious Conqueror, unto the right hand of the Majesty on high; and having received gifts for men, as Psal. lxviii. 18. he gave gifts to men, as Eph. iv. 8. appointing some apostles, &c. whose ministry he made use of for effecting regeneration. Accordingly, the apostle Paul says to the Corinthians, *I have begotten you through the gospel.* But will any say, that because believers are said to be begotten of God the Father, and that the Corinthian believers were begotten by the apostle Paul, therefore Paul is equal with the Father? Surely not; though the begetting unto a lively hope, is meant in both places. How little then can be drawn from the same works being ascribed to different persons, in proof of equality; unless it can be shewn, that the persons have performed the works in the same manner, equally independent of each other.

But further, the power of working miracles, in which the operations of nature are counteracted, exceeded; being no less an evidence of divine power

or the power of the Most High God, than creation itself; it is alledged, that whoever is possessed of this power, must be equal with God the Father.

It is very certain, indeed, that Christ possessed this power; but it is also certain, that a power of this kind was also possessed by his apostles, and that (it would seem) in a very familiar manner, and no smaller degree, in some respect. For, says our Lord, John xiv. 12. 'Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do, and greater works than these shall he do; because I go to my Father.' Now, if curing the diseased, and raising the dead, be a proof that the Son is equal with the Father; must not the same works, performed by the apostles, prove the same thing concerning them? It will be said, the apostles did all their miracles in the name of Christ, and by a power derived from him. This is very true; but did not Christ perform all the miracles he did, in the name of the Father, and by virtue of a power received from him? For John v. 19. 'Jesus answered and said unto them, verily, verily, I say unto you, the Son can do nothing of himself, but what things he seeth the Father do; for what things soever he doth, these also doth the Son likewise.' Verse 30. 'I can of mine own self do nothing. As I hear, I judge.' John viii. 28. 'I do nothing of myself, but as the Father hath taught me, I speak these things.'

The miracles that were performed by the Son of God, appear therefore to be no proof of his equality with the Father; the above texts prove the reverse; nor do we ever find him making use of them for that

purpose; but urging them as proofs that the Father had sent him, John v. 36. 'The works which my Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.' John x. 25. 'The works that I do in my Father's name, they bear witness of me.'—

It might be observed, that the same form of expression is here used by our Lord, that is used by the apostles Peter and John, Acts iii. 6. and iv. 10. Where they say (*u*) in or by the name of Jesus, &c. our Lord says (*u*) in or by the name of my Father. The evidence of the miracles wrought by our Lord, went to prove his divine mission, and the truth of his doctrines; the evidence of those performed by his apostles, went to prove that they were sent by Jesus Christ, that he was the promised Messiah, whom the Father had sent into the world; and that as he taught those things that he had heard of the Father, so they had taught those things that they had heard and learned of him. For as the Father had sent him into the world, even so also he sent them into the world, John xvii. 18.

3. It is argued, that Christ is an object of worship; and worship is due to God only; therefore Christ is God equal with the Father.

This argument, like the former, is either loose and inconclusive, or else it proves too much. For, it is said, 1 Chron. xxix. 20. 'And all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord and the king.' Worship is here equally ascribed to the Lord and the king; but will any venture to argue from thence,

thence, that the congregation considered the king as equal with the Lord? I humbly think, that they would worship the Lord as the source and supreme cause of their being, and all their happiness; and that they would worship the king, as one whom the Lord had raised to a peculiar dignity, and made an instrument in his hand to promote both their civil and religious interests. But such is the personal glory and dignity of the Son of God, and so near and intimate is his union with the Father, that it seems difficult, by any particular definition, to make a proper distinction in the worship due to the Father and the Son. Only it is very plain in general, that the Father is worshipped through the mediation of the Son, as the one Mediator between God and men; but there is no mediator through whom the Son is to be worshipped. Which very plainly shews, that the worship that ought to be given to the Son is not in every respect the same with that which ought to be given to the Father.

But it will perhaps be said, that the worship must be the very same in every respect; for John v. 23. 'All men should honour the Son, even as they honour the Father.'

In answer to this, it may be observed, that in whatever respects there may be a similarity, yet there must still be a difference, as has been observed; between the Mediator, and him that is to be worshipped through that Mediator; and if the text is considered in connection with the context, instead of proving equality, it will prove the reverse. For (verses 19, 20, 21, 22.) 'Then answered Jesus, and said unto them, verily, verily, I say unto you, the Son can do

' nothing of himself, but what things he seeth the
 ' Father do; for what things soever he doth, these
 ' also doth the Son likewise. For the Father loveth
 ' the Son, and sheweth him all things that himself
 ' doth, and he will shew him greater works than
 ' these, that ye may marvel. For as the Father raiseth
 ' up the dead, and quickeneth them, even so the Son
 ' quickeneth whom he will. For the Father judgeth
 ' (quod) no one, but hath committed all judgment
 ' unto the Son: That all men should honour the Son
 ' even as they honour the Father. He that honour-
 ' eth not the Son, honoureth not the Father that sent
 ' him.' Here we have the testimony of the true and
 faithful witness, that the Son can do nothing of
 himself, &c. that the Father hath committed all
 judgment to the Son, that all men should honour
 him; even as they honour the Father; and that those
 who honour him not on this account, and in this
 manner, honour not the Father who hath sent him.
 Surely these passages, instead of proving equality, de-
 clearly prove what our Lord says of himself in ex-
 press words in another place, (if any sayings of his
 can receive proof, for they surely need none); what
 he says in the place alluded to is, ' My Father is
 ' greater than I.' Nothing can be more plain than
 this, that the honour which all men ought to give
 the Son, is not founded on his equality with the Fa-
 ther; but on all judgment being committed to him
 of the Father. *For the Father judgeth no one, but hath
 committed all judgment to the Son; that all men should
 honour the Son as they honour the Father.*

There appears, therefore, to be no conclusive argu-
 ment,

ment, in favour of the objection, deducible from the worship ascribed to the Son of God, in Scripture.

It will, perhaps, still be objected, that the Scriptures will support the doctrine of equality, particularly, John v. 18. and x. 33. Philip. ii. 6.

Answer, The first and second of these texts, shew a very great similarity between the conduct of the Jews, and that of the objectors. The last do generally charge things upon those they oppose, which they never held; and the first charged things upon our Lord, which his words would not bear.

It is said, John v. 18. 'Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath-day; but also said that God was his Father, making himself equal with God.' Now, supposing the Jews mean such an equality as is pled for in the objection, Can any say that our Lord admitted their inference as just? We have his answer in the very next verse, thus: 'Then Jesus answered, and said unto them, verily, verily, I say unto you, the Son can do nothing of himself,' &c. Is it not plain to the meanest capacity, that the inference made by the Jews, and the answer given by our Lord, are very different? The inference the Jews make is, that he made himself equal with God, because he said God was his Father. In the answer that our Lord gave, he asserts, the Son can do nothing of himself, but what he seeth the Father do, — these also doth the Son. From which it appears, that the doctrine of equality, is not the doctrine of the blessed Jesus; but the doctrine of his false accusers, betrayers, and murderers. And, as was already hinted, it was afterwards received, cherished, and brought to

maturity, under the name of a christian doctrine, in that apostate church that has betrayed the true interests of christianity, and murdered many of the faithful witnesses of Christ. What words can be conceived as more decisive than those made use of by our Lord? He confirms what he was about to say with an emphatic affirmation, *verily, verily*; and then he asserts, *the Son can do nothing of himself, &c.* By which he expressly shews, that sonship and equality are incompatible.

The second text, John x. 33, is much the same.—For here, ‘The Jews answered, saying, for a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.’ The answer immediately follows: ‘Jesus answered them, is it not written in your law, I said ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest; because I said I am the Son of God.’ These words of our Lord, contain a twofold answer to the charge of blasphemy, which the Jews made against him;—for he first intimates, that though he had claimed the title or name God, it could not be called blasphemy in him, since that name had been given to men, in that law, to which they professed to adhere. Second, He intimates, that he had not even claimed this name, however much intitled to it; all he had said being only, that he was the *Son* of God. And in this answer, he is so far from claiming equality with the Father, that he says, he was sanctified, and sent into the world by him. It appears, therefore, that these

texts,

texts, instead of supporting the objection, do clearly prove that the doctrine objected against is true.

With respect to the third, viz. Philip. ii. 6. 'Who being in the form of God, thought it no robbery to be equal with God.' A particular enquiry into this verse, is intended in the *Appendix*; it may therefore be sufficient at present to observe, that he who was in the form of God, and thought it no robbery to be as God; (for so the words may be read, as will be shown;) the same individual person, made himself of no reputation, (Gr. emptied himself,) and took upon him the form of a servant. Now it is evident, that a person who is altogether immutable, cannot be emptied, or take the form of a servant; if therefore the Son were in every respect equal with the Father, he would be as incapable of these things that are ascribed to him in this chapter, as the Father is.

But to all this, it will perhaps be objected further, that all this reasoning proceeds from ignorance of the Mediator's person; that the union of the divine and human natures in the person of the Mediator, lays a proper foundation for all these inferior characters, and works ascribed to him in Scripture, while his divine nature lays a foundation for his being equal, in all respects, with the Father.

In answer to this objection, it may be observed, that those who want to support it, ought to let it be known what they mean by the person of the Mediator, as consisting of a divine and human nature. 1st, Do they think there is only one knowing faculty, will, and activity in the Son of God? or, 2^d, Hath each nature a distinct knowing faculty, will, and activity?

nity? If the first is their opinion, they must either suppose, that the divine faculties are brought down to the human, or that the human are raised to the divine; or else that the divine and human are so united, or rather compounded, that the knowing faculty, will, and activity of the Mediator, are a medium between divine and human. If the last is their opinion, they must hold that the Mediator consists of two persons; for a proper distinct knowing faculty or intelligence, will, and activity, certainly constitutes personality, so far as we can conceive of it.

They will perhaps hold this last opinion, and deny its consequences; but how justly the impartial may judge. They cannot, however, deny, that according to this opinion, the Son knows, wills, and acts, some things as God, and some things as man; all the strength of the objection, (if it has any,) lies in this. And according to this, it may be affirmed of the person of the Son of God, (thus composed of, or possessing faculties different and distinct in their exertions;) that he knows, and knows not, wills, and wills not, does, and does not, at the same time. But this would require better evidence to support it, than has as yet been brought.

They should also have told what they mean by distinct persons in the God-head, or Deity, as they speak. Whether they think each person is a distinct intelligent Being, possessing a distinct will and activity, or that the Supreme Essence is one intelligent Being, having one will and activity? If the first, how will they free themselves from the doctrine of what

is called tritheism, or three Gods? If the last, where is the foundation for distinct personality?

But whatever they mean by a distinction of persons in the Supreme Essence, it is plain, that they hold one person to be unbegotten, another begotten, and another to proceed from the other two. In the Westminster Confession of Faith, (which is held as a standard of orthodoxy by the church of Scotland, and several parties that have separated therefrom,) it is said, 'The Father is of none, neither begotten nor proceeding. The Son is eternally begotten of the Father, and the Holy Ghost eternally proceeding from the Father and the Son.' This definition seems to be very unexceptionable in general, except the expressions *eternally begotten* and *eternally proceeding*, which are capable of exceptionable senses. One exceptionable sense of eternal generation is, that it is a continued act. To suppose this, would be attended with the greatest absurdity; for it would suppose that the act of generation, ever hath gone on, and ever will continue to go on; and consequently never will be completed: and so the person of the Son neither is, nor ever will be completely brought forth; which is contrary to the Scripture doctrine in general, and to those texts in particular that speak of his generation as a finished act, as Psal. ii. 7. Prov. viii. 24, 25.—That the sending forth of the Holy Spirit, is an eternally continued act, is every way agreeable to the Scripture account of it; for it is by virtue of that divine energy, called the Holy Spirit, which the Father communicates, or sends forth, through, or by the mediation of his only begotten Son; that all his purposes

purposes relative to the world in general, and believers in particular, are carried into effect. And by virtue of the indwelling of the Holy Spirit in a full measure, in the hearts of believers in their glorified state, they will be filled with all the fulness of God, be satisfied with his likeness, and rejoice with joy unspeakable and full of glory.

Another exceptionable sense of eternal generation is, that he was begotten, or the generation of the Son completed, as soon as the person of the Father, or the unbegotten essence, existed.

It is very plain, that the name *Father* is a relative name, as well as that of *Creator*, expressing a certain kind of relation; and as the relative name *Creator* could not be applied to the Most High, till the act of creation was exerted; so neither could the relative name *Father* be applied to him, till the act of generation was exerted. And it is as plain, that there is a twofold priority, that the person who creates, has, in respect to what is created by him; for, first, his existence is necessarily supposed before he could exert the act of creation; and second, the exertion of that act is necessarily supposed to be before, or precede, the existence of any creature. The same things may be said of generation, the existence of the person who generates, is necessarily supposed to precede, the act of generation; and that act must also go before, the existence of the person generated.

It is certainly a very just inference, That since God created all things by Jesus Christ, therefore no creature can be co eternal with the Father, or of equal antiquity with his Son Jesus Christ. And is not

not the inference equally just and plain? That since the Most High God generated, or brought forth his only begotten Son; therefore, the Son cannot be co-eternal with him by whom he was brought forth.—

If any shall say, the Son may be co-eternal with the Father, though we cannot conceive how it can be so; another may also say, the creatures may be co-eternal with the Creator, though we cannot conceive how it can be so.

That co-eternity of persons, or eternal generation, which is so much insisted for by many, seems therefore not only to be above our reason, as they say; but to be directly contrary to all the reason and intelligence that God has been pleased to endow us with, in this our present state of existence.

Several writers have discovered these insurmountable difficulties, that press upon the doctrine of eternal generation, and therefore have given it up; tho' they have still endeavoured to maintain the doctrine of a Trinity in the unity of the essence. These have taken very different methods to ascertain the true sonship of Christ; some have held that sonship has always been applicable to Christ, ever since, and even before the world began, in consequence of his human soul being brought forth before the world began. This may at least be considered as a step toward, but does not seem to take in the proper idea of the person of Christ in his pre-incarnate state; the terms *human soul* and *super angelic spirit*, being rather too diminutive to express the pre-incarnate nature of the Son of God. Some again seem to hold that the sonship of Christ, is founded on his appointment to certain offices,

ces, in the oeconomy of redemption; but since, according to them, the Holy Spirit, is also appointed to certain offices, or has certain works assigned in that oeconomy: sonship, according to that plan, would be as properly applied to the Holy Spirit. A third has asserted, that the true sonship of Christ rests wholly upon his incarnation; and that sonship could never be applied to him till after his incarnation. Such as assert this, seem not to advert that there are other relations besides that of sonship, which imply inferiority, such as Angel or Messenger, and the Anointed, the Messiah, or the Christ; and these are in the Old Testament applied to one, who then was, as well as now is, the Son of God. To deny that sonship was applicable to Christ till his incarnation, is also contrary to several texts, such as Col. i. 15. Rev. iii. 14. &c. which have formerly been taken notice of.

These short remarks may serve to show the strange and unaccountable conduct of those who will hold the doctrine of eternal generation, in a sense directly contrary to both Scripture and reason; and which has been given up as indefensible, by those who seem to be the most cool, impartial, and diligent enquirers of their own party.

There is indeed a sense in which eternal generation may be reasonably admitted, and which the Scriptures will support; and that is, a generation in eternity, or before the commencement of time. For as any action done in time, may be called a temporary action; so an action done in eternity, or unmeasured duration, may perhaps, with some propriety, be called eternal, however near it might be to the commencement of time.

time, or by however small a portion of unmeasured duration it might be separated from it. There seems to be no difficulty, nor does there appear to be any contradiction, in saying the Son of God was begotten before the world was, and even before the most ancient age, or measure of creature existence began; but to say the person of the Father had no existence prior to the existence of the Son, is to connect the act of generation with the beginning of the Father's person, (if the expression might be used); and indeed, according to the sense in which eternal generation is generally pled for, it might, with as much propriety, be said, the Father *eternally began to be*, as that the Son was *eternally begotten*. Therefore, according to the native consequences of their own doctrine about the co-eternity of the person of the Father, and the person of the Son, they connect the generation of the Son, with the beginning of the being, of the Father's person; but since the being of the Father's person had no beginning, the Son (according to their own plan) could have no generation. This consequence cannot be avoided by them; for if they admit the smallest degree of priority in the person of the Father, it destroys their favourite point, the co-eternity of the Son, or their sense of eternal generation.

It might be further remarked, that in the definition given in the Westminster Confession above quoted, an equality of persons is so far from being express, that it is contradicted in the plainest terms. It is said, 'The Father is of none, neither begotten nor proceeding.' The person who is of none, nor begotten of any, certainly possesses a dignity and superiority,
above

above the person who is of him, and is even begotten by him. To express the equality of persons by such unequal descriptions, or to say that such unequal descriptions are expressive of equality, seems rather like contradiction, than reasoning.

The idea of Supreme Deity, and that of being begotten, are altogether incompatible; for, according to any idea that we can form of generation, or being begotten, it must either denote the giving a being to what existed not before, or the giving a different mode of being to what did exist before. And to apply generation in any of these senses to the Supreme Essence, destroys the idea of self-existence and immutability, which both Scripture and reason, direct us to entertain, of that Supreme Essence.

But not only does a comparison of the idea, which, by Scripture and reason, we are taught to form of the Supreme Being, and of generation, forbid our including the idea of Supreme Essence in that of sonship; or, in the term *Son of God*; but also the express declarations of the Son himself, Mark xiii. 32. 'But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' John iii. 35. 'The Father loveth the Son, and hath given all things into his hand.'—John v. 19. 'The Son can do nothing of himself.'—Verse 22. 'The Father hath committed all judgment unto the Son.' These texts, with many others, do plainly shew, that the Son there spoken of, is inferior to the Father, both in knowledge, power, and authority. Agreeable to what our Lord expressly testifies, where he says, *My Father is greater than I*

Will

Will any still in opposition to all this, affirm, that the Father is no greater than the Son; but they are in all respects equal? If they do, it seems needless to use arguments, or produce evidence to convince them; since we have here the most certain evidence that possibly can be had, even the testimony of *him* who is *truth itself*, express in the most simple, plain, and decisive manner.

But, suppose their favourite scheme were allowed them; though they might think they could solve some difficulties at the expence of dividing the person of Christ, yet they will find other difficulties press upon their scheme, (if they are not past feelings,) from which this distinction, or rather division of the person of Christ, will give them no relief.

It was before hinted, that, according to the distinction on which the objection is founded, the same things may be either affirmed or denied of the person of Christ at the same time, and with equal truth. For instance, one may say, Christ can do all things of himself; another may say, nay, he can do nothing of himself. In order, therefore, to speak with certainty, they must leave the Scripture stile, and speak of all his distinct acts as the acts of the distinct natures of which his person consists, and not as personal acts. And so they must say, it was as man he knew not the day of judgement; as man he received all things from the Father; as man he could do nothing of himself; as man he prayed; in short, all his mediatory acts will, by this plan, be the acts of his human nature; and so he is made in every respect as much a human mediator, as he is by the Socinian plan.

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There appears to be this difference indeed, that they say the human nature is united to a person in Deity, or a third of Deity; (for the whole Deity, or God-head, is by them supposed to consist of three;) whereas the Socinians say, that the human nature is united to the whole God-head or divine nature. The Socinians indeed do not call this a personal union, but seem to consider it as close and intimate, as it is possible for God to unite a true body and reasonable soul to himself; the Athanasians cannot conceive the union to be closer, whatever unmeaning terms they may clothe it with.

It was observed, that there are difficulties which press upon this scheme, from which this distinction will give no relief. These difficulties press equally upon the Athanasian and Socinian schemes.

We are told, that a thing may be said to be done by a person, which, strictly speaking, is applicable only to one nature of the person. This is admitted; and it must certainly be admitted also, that what cannot be applied to any nature of a person, is in nowise applicable to the person; or, that what will agree with no nature in a person, can never be said of that person.

It is said, however, of the person of Christ, 'that though he was rich, yet for our sakes he became poor,' 2 Cor. viii. 9. Now, to what nature, upon the plan of the objectors, will this apply? not to the divine nature; for that being immutable, could admit of no change or diminution of any kind. Nor will it apply to the human nature; for that having never enjoyed a state of riches before it appeared in a state of poverty, could in no sense be said either to
have

have been rich, or yet to become poor. Again, Philip. ii. 7. 'He who was in the form of God, and thought no robbery to be as God; made himself of no reputation (*Gr. emptied himself,*) and took upon him the form of a servant.' The same reasons forbid the applying of this to the divine nature as the former, and also to the human nature. For, to suppose the divine nature capable of being emptied, is to suppose it capable of mutability; and the human nature having had no existence at all before the incarnation, much less a fulness, it could, with no propriety, be said to be emptied. I shall at present only mention another text, John xvii. 5. Where our Lord addressing his Father, says, 'And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.' Now, it might be asked again, To what nature will this apply?—There appears to be several things against its being applied to the divine nature, as, 1. The divine nature being capable of any thing that implies dependence or want, cannot be supposed capable of praying in the manner here expressd. 2. The divine nature being unchangeable, both as to being, perfection, and happiness, it could never be deprived or divested of any glory or happiness, which it enjoyed before the world was.

Some will perhaps say, 'the glory of the divine nature of Christ was veiled;' but the prayer is not to unvail his glory, but to glorify him, or restore a glory he had before the world was. Moreover, the prayer is not simply, that the Father might glorify him, which might perhaps imply a manifestation of his

his glory to others ; but it is a prayer that the Father would glorify him, with his own self ; *glorify me with thine own self*, says our blessed Redeemer. Allowing them, therefore, any sense they please to put upon it, it overthrows their scheme ; for when they say, the glory of the divine nature of Christ was veiled by his humiliation, and that this veiled divine nature prayed for the removal of that veil, it necessarily supposes, that the divine nature, or essence, is so far divided, as that one part of it is capable of praying, and another part of being prayed to ; one part of it being veiled, and another of being unveiled, at the same time. How absurd and inconsistent is this ? and even overthrows their own doctrine, which holds the divine nature of Christ to be individually the same, and, in all respects, equal with the nature or essence of the Father. It appears, therefore, that in no sense will the text apply to the divine nature of Christ, in a consistency with their own principles. Neither will it apply to his human nature ; for since (according to them) that nature had no existence till some thousands of years after the creation of the world ; it could not enjoy a glory before the world was. These and many other such difficulties press upon both the Athanasian and Socinian schemes of explaining the doctrine of the Trinity ; but are quite removed by receiving the Scripture doctrine concerning this sublime subject. The Scriptures do clearly shew, that the person of Christ was begotten of the Father before any creature existed ; for he is called the first-born of every creature, Col. i. 15. And, as noticed before, he is also said to be brought forth before the mountains, &c. He

He was set up or anointed מְשֻׁלָּם before the age, מֵרֵאשִׁית before the beginning, מִקְדָּם אֵרֶץ before the ancient things of the earth, Prov. viii. 23.—And his goings forth have been before antiquity, before the days of the age, Micah v. 2.

It may perhaps be thought by some, that the expression 'first born of every creature,' is too diminutive; for though it gives the priority to Christ, yet it ranks him as it were among creatures. But as to this and every thing else that God hath been pleased to reveal, we ought to submit to his instruction, and form our faith agreeable to his testimony. Even this expression, *first born of every creature*, is very similar to what is said, Rom. viii. 28. Where he is called *the first born among many brethren*; and in another place, he is called *the first born from among the dead*, that, in all things, he might be *πρωτόγονος* the first.—Some have alledged that the terms *begotten*, and *created*, are convertible terms; and indeed the Scriptures apply the term *sons* to *creatures*, as when we read of the morning stars singing together, and the sons of God shouting for joy. But however near the terms may agree in their import, when generation or sonship relates to bringing into existence, yet there is a manifest difference between the creation or primitive sonship of the most exalted creature, and the sonship of Christ. The most noble creature that exists, can only be considered as being created, or generated, by the mediation of Jesus Christ; for God created all things by him; but Jesus Christ himself was generated, or brought into being, by the immediate agency of the Father, and

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therefore

therefore he is, with propriety, called his only begotten Son. He is therefore distinguished from every other being, by an *ineffable generation, proper and peculiar* to himself alone. Neither is this ineffable generation and priority, that he hath before all creatures, the only characteristics by which he is distinguished from them. The Scriptures inform us also, that he has such capacities and endowments as prove him, not only to be above the most noble created existence, but inconceivably above all creature perfection and excellency, that doth, or possibly can exist. The following texts do clearly shew this, Prov. viii. 22. 'Jehovah possessed me the beginning of his ways before his works of old.' Col. i. 19. 'It pleased the Father, that in him should all fulness dwell.' Col. ii. 9. 'In him dwelleth all the fulness of the God-head bodily.' Col. i. 15. 'He is the image of the invisible God.' Heb. i. 3. 'The express image of his person and the brightness of his glory.' John iii. 34. 'God giveth not the Spirit by measure unto him.' To be a receptacle of the divine fulness, and to receive the Spirit without measure, requires unlimited capacity; therefore the being and perfections of the Son of God appear to be infinite in relation to creatures, as was before observed.

But as all these inconceivable perfections, as they subsist in the person of the Son, subsist in a begotten, and consequently a derived, or originated person; they might, by the will and power of the Father, be diminished, when that diminution should be subservient to accomplish the council of peace agreed to between

between the Father and the Son. To this diminution or humiliation, the Son of God did cheerfully submit, for he took delight to do the will of his Father, and could sing of his power. Psal. lix. 16.— Compare Isa. l. 7. In order, therefore, to fulfil the Father's will, and accomplish the recovery of lost sinners, he took part of flesh and blood; for as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. ii. 14. And, who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared: Tho' he were a Son, yet learned he obedience by the things which he suffered. Heb. v. 7, 8.

This change in the person of the Son of God, from the form of God, to the form of a servant, was effected by a secondary generation, when he was united with flesh in the womb of the Virgin Mary; and this generation was also of an extraordinary nature, being effected by the power of the Highest, without the ordinary means of human generation. Yet, all the essentials of human generation were thereby effected; for, as by human generation, a rational intelligent spiritual being is united unto flesh and blood; and, by that union, made capable of happiness or misery, from the impressions of pleasure or pain, by means of material objects affecting the senses, and hath the mode of its existence changed from what it was before that union took place, and will be after it is dissolved; so, by the generation of the Son of God in the womb of the Virgin, he was united to

flesh and blood, and by that union, made capable of sufferings and death from outward and material agents; and the mode of his existence was thereby changed from what it was before his incarnation, and from what it hath been since his glorification, and will continue to be without end.

This scriptural account of the Son of God, presents to our view, a real and proper humiliation to which he submitted, which demonstrates his real and genuine love to the works of his hand; and it also removes the difficulties which press upon the other schemes, while it gives a clear sense and important signification to several Scripture passages, which otherwise are quite obscure and insignificant. What amazing humiliation! that he who was the Ancient of Days, whose goings forth had been before the days of the most ancient age, should become an infant; that he, who made all things, and appeared in the form of God, should be made flesh, even in the likeness of sinful flesh; and that he who was rich, having all the treasures of wisdom and knowledge, should lay aside the glory he had with the Father before the world was, empty himself and become poor.— And how wonderful that love, which drew him from the bosom of the Father, to be united with outward material nature, that he might be diminished a little more than the angels; or, as the words might be read, Psal. viii. 5. made for a little while to stand in need of the angels. Agreeable to which, the Scriptures inform us, that on some occasions the angels ministered unto him. And further, as was hinted, when things are thus viewed, sundry texts will appear

pear to have a clear and important signification, which otherwise appear obscure and insignificant, such as these : * ‘ What and if ye shall see the Son of
‘ man ascend up where he was before. † I am come
‘ forth from the Father, and am come into the world.
‘ Again, I leave the world and go unto the Father.—
‘ † I am the bread of life, which came down from
‘ heaven. § In that he ascended, what is it but that he
‘ also descended, first into the lower parts of the earth :
‘ He that descended is the Same also that ascended
‘ far above all heavens, that he might fill all things.’
What is said of Christ, in these passages, will not
apply to a divine nature, that is infinite and immuta-
ble ; nor will they apply to a human nature, which
was brought forth in the world, in a state of humi-
liation ; but they apply, with the strictest propriety,
to one who had been with the Father in a state of
the highest glory and exaltation, and came into the
world to feel the infirmities of human nature ; even
Christ, the only begotten Son of God, the true and
proper Mediator between God and men, the middle
One between infinite and finite being, the high
Priest, who can be touched with the feeling of our
infirmities, and who is able to save unto the utter-
most, all that come unto God by him.

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* John vi. 62. † John xvi. 28. ‡ John vi. 51. § Eph.
iv. 9, 10.

S E C T. III.

Of Objections against what is said of the Holy Spirit.

It will perhaps be objected, that, to deny proper personality to the Holy Spirit, contradicts many passages of Scripture, which ascribe personal names, pronouns, and actions to the Holy Spirit.

With respect to names, it is alledged by some, that the names *Jehovah*, *Lord*, and *God*, are applied to the Holy Spirit; and the texts brought to support it are, *Ezek. viii. 1. 3.* and *Acts v. 3, 4.* In answer to which, it may be observed, that the first of these, *viz. Ezek. viii. 1. 3.* is very unfavourable to the objection; for, it is said, ‘the hand of the Lord God,’ or rather indeed, ‘the hand of the Lord Jehovah fell there upon me.—And he put forth the form of a hand, and took me by a lock of mine head, and the Spirit lift me up.’ From whence it is inferred, that he who is called *Jehovah* in the first verse, is called the Spirit in the third. Now, allowing this inference to be just, it necessarily supposes the Lord *Jehovah*, and the Spirit, to be one individual being, or person. And, indeed, the name *Spirit*, is applied both to the Father and the Son; for, it is said of the Father, *God is a Spirit*; and the Son is said to be *made a quickening Spirit*. This text does not, however, ascribe the act of taking hold of the prophet’s lock, immediately to *Jehovah*; for, it is said, he put forth the form of a hand, and took him, &c. Now, it is very plain, that a hand, when applied to *Jehovah*, is an emblem of power. The text seems, therefore, a very direct proof, that the hand, or power of *Jehovah*, and the Spirit

Spirit, signify the same thing. Agreeable to which, in the New Testament, the finger of God, the power of God, and the Spirit of God, are used as terms, or names, of the same signification; where Christ is said to work miracles by the Spirit, or power of God, and to cast out devils by the finger of God. In the other text, Acts v. 3, 4. it is said, 'Why hath Satan filled thine heart to lie unto the Holy Ghost,—thou hast not lied unto men, but unto God.' From this it is argued, that the Holy Spirit is called God; because lying unto the Holy Spirit, is said to be lying unto God. According to this form of arguing, the apostles, whom our Lord sent forth to preach, were called himself; for, it is said, Matth. x. 40. 'He that receiveth you, receiveth me.' Receiving them is here as expressly called a receiving of Christ, as lying unto the Holy Spirit is called a lying unto God. Many instances of this kind of expression might be given; but this may suffice at present.

When we consider the Holy Spirit, as that divine influence, or energy, communicated to the apostles from God the Father through Jesus Christ, by which they were inspired and enabled to declare truth, and detect falsehood; it is of the same import, whether it be said to be done by the Spirit of God, or God himself. As it is of the same import, whether it be said the light of the sun is darkened, or the sun himself is darkened; or that any thing is warmed by the heat of the sun, or warmed by the sun himself.—Lying unto God, and lying unto the Holy Spirit, are therefore terms of the same import; since the Holy Spirit is no other than the energy or influence of the

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Father,

Father, manifested through Jesus Christ, as it operates upon creatures in a diversity of gifts.

2. It will perhaps be alledged further, that personal pronouns, and personal actions, are expressly applied to the Spirit in Scripture, as John xvi. 13. 'He shall not speak of himself.' Acts x. 19, 20. 'While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.' Acts xiii. 2. 'The Holy Spirit said, Separate me Barnabas and Saul.'

In answer to this, it may be observed, that though personal names, or pronouns, are sometimes applied to the Spirit; yet the Holy Spirit is most frequently expressed by impersonal names, or neuter pronouns. The very name Holy Spirit, is, in the original, always expressed impersonally, or, in what is called, the neuter gender. And, where the pronoun *he* occurs in the English translation, it is often *it* in the original.—I shall instance one verse, in which the pronoun is four times mistranslated, John xiv. 17. 'The Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him.'—In the Greek, it is, 'The Spirit of truth: which the world cannot receive, because it seeth *auto* it not, neither knoweth *auto* it; but ye know *auto* it.' The Greek pronoun for *whom* is *is*; not *is*; and for *him* *autos*, not *auto*.—And, if it be considered, that, in many, if not in all languages, particularly that in the Scriptures, it is common to personify things on several occasions, and to express them by personal pronouns; but, on no account, to express

express persons by neuter pronouns; then the personal pronouns, applied to the Spirit, can be no proof of personality; but the impersonal pronouns are evident proofs of impersonality. There are several things that are always expressed by personal pronouns in the New Testament, such as, the sun, and the world; but no person. I suppose, on that account, will contend, that these are persons. Why then should any contend, that the Spirit is a person, though these pronouns were always applied to the Spirit; which is so far from being the case, that it does not appear that ever a personal pronoun is applied to the Holy Spirit, but when spoken of under an assumed character, as John xiv. 16. 'I will pray the Father, and he shall send you another Comforter, that he may abide with you.' But here, which is perhaps the first time, that our Lord had spoken of the Spirit under a personal character, he is particular in guarding against the idea of personality: For, should it be asked, Is this Comforter a person? The words which immediately follow, determine in the clearest manner, that the Comforter here promised, is not a person, but 'The Spirit of truth, which the world cannot receive, because it seeth it not, neither knoweth it, but yet know it; for it dwelleth with you, and it shall be in you.' Nothing can be required more decisive, than what is here said by Jesus Christ himself, of the impersonality of the Spirit; for he not only explains away the personal idea of the Comforter, by the impersonal noun *το πνευμα* the Spirit, but uses impersonal pronouns six times immediately after, in the same verse; four times plainly expressed, and twice necessarily understood, which proves, in the clearest manner,

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manner, that personality is not to be united with the idea of the Comforter here promised.

And when our Lord again speaks of the Comforter, ver. 26. as one who would teach them all things, and bring all things to their remembrance, he again says, that this Comforter was the Holy Spirit. And John xv. 26. the Comforter is also explained to mean the Spirit of truth; so that in both these passages, the personal noun, *Comforter*, is explained by the impersonal noun, *Spirit*. And again, John xvi. 7, 8, 14. The personal pronoun *he*, being used in agreement, with the personal noun, *Comforter*; the idea of personality is guarded against by the impersonal noun, *the Spirit of truth*, ver. 13. being again used as explanatory of this Comforter.

Not only are personal names and pronouns applied to things in Scripture, which possess no proper personality, but personal properties, passions, and actions also,—as knowledge, Psal. civ. 19. ‘The sun knoweth his going down.’ Joy, Psal. xix. 5. ‘He rejoiceth, as a strong man, to run a race.’ Speaking, hearing, &c. Isa. xxiii. 4. ‘The sea hath spoken, even the strength of the sea, saying, I travel not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.’ Job xxviii. 14, 22. ‘The depth saith, It is not in me. Destruction and death say, We have heard the same thereof with our ears.’—These passages not only set aside the force of any argument that can be formed in favour of the personality of the Spirit, from personal nouns, pronouns, &c. being sometimes applied thereto; but the application of impersonal nouns and pronouns, and the

the particular manner in which they are applied in some of the foregoing passages, appears to be an incontestible evidence against the personality of the Spirit. For, though it be very proper and favourable to the sense, to personify things on several occasions, it is never proper, nor will it ever make sense, to express persons by impersonal nouns, or pronouns. For instance, we can say, with propriety, the Spirit itself beareth witness with our Spirit, and the Spirit itself helpeth our infirmities; but what propriety or sense would there be in saying, The Father itself loveth you; or, The Son gave itself for me.

We have here a twofold solution of the difficulties that are started by severals, from John xvi. 13, 14.

1. The personal actions there ascribed to the Spirit agree with the assumed character of Comforter, ver. 7.

2. Though there had been no such assumed character in the case, actions, &c. every way as personal, being ascribed to things which we know to have no personality, clearly show, that the subject can be involved in no difficulty from these.

3. It will perhaps be objected, That as believers are to be baptized in the name of the Holy Spirit, as well as that of the Father and the Son, proper personality must belong to the Holy Spirit, as well as to the Father and the Son.

Answer, This inference cannot be viewed as certain and conclusive, unless the name of the Holy Spirit can be proved to imply personality; which appears not to be done from Scripture, as has been observed.

To be baptized *in*, or (as the original word *us*, more properly signifies) *into* the name of the Father, the

Son, and the Holy Spirit; seems to denote a being immersed, as it were, into a profession of what we are taught in the word of God to believe, concerning the Father, the Son, and the Holy Spirit. The word rendered *baptized*, is from a word which signifies to dip, plunge, or immerse, and has much the same signification.

The baptism of believers, represents their passing through the death of sin into the life of holiness; for they are said to be baptized into the death of Christ, and buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so also they might walk in newness of life. This passage from death into life can only be carried on and completed, by the joint work of the Father and the Son, operating in the heart by a holy energy, or divine influence, called the Holy Spirit. And hence the Father and the Son coming unto, and making their abode with believers, is the same with the Holy Spirit dwelling with, and remaining in their hearts. It therefore appears every way proper, that a belief of this mediatory influence, or energy, which proceeds from the Father and the Son, should be professed at baptism, though such a profession be no proof that the Holy Spirit is a proper person distinct from the Father and the Son.

But it will perhaps be said, that the expression *in the name*, signifies *by the authority*, and whatever possesses authority, behoves to have proper personality.

With respect to the expression *in the name*, it has been already shewn, that the word *us* here used, is not the same with that which denotes *by* as well as

in, see p. 44. So that the words *ut te vocat in te* name, do not properly signify by the authority, tho', in an indirect way, authority may be implied. As a person or thing may generally be supposed to be under the authority of, or belong to the person whose name is put upon him, or it.

But it will not hold good, that whatever possesses authority, behoves to have proper personality. It is plain, that in our own language, authority is applied to sundry impersonal things; as a court, the church, and the state. These indeed may be resolved into persons. But it is also applied to the law, and to a commission. We find even lordship or dominion ascribed to the law; for know ye not, says the apostle Paul, Rom. vii. 1. 'That the law hath dominion over a man,' &c. It will perhaps be said, that the authority of the law, is no other than the authority of God; his law being a manifestation of his authority, and of what he requires; and therefore no personality can from thence be inferred to belong to the law. This is certainly all very true; and may it not be said likewise, the authority of the Holy Spirit is no other than the authority of the Father and the Son? the Holy Spirit being only the energy of the Father and the Son, by which the existence, authority, perfections, and will of the Father, as in Christ reconciling the world to himself, are made known to us by the revelation contained in the Scriptures of the Prophets and Apostles, who spake by the Spirit; and by the effects which continue to be produced by the same Spirit in the world, and in the hearts of men; therefore, it cannot be inferred from thence, that personality belongs to the Holy Spirit.

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C H A P. V.

A Summary of the Doctrine that is opposed to the foregoing Inferences, with an Enquiry into the Consequences that appear natively to flow therefrom.

THE doctrine, of which a summary is here intended, is generally called the Athanasian, or orthodox doctrine of the Trinity; the sum of which seems to be this: * That in the unity of the God-head (or Supreme Essence,) there be three persons of one substance, power, and eternity, who are denominated God the Father, God the Son, and God the Holy Ghost*. That each of these persons are distinguished by a peculiar personal property; it being the personal property of the Father to beget the Son, the personal property of the Son to be begotten of the Father, and the personal property of the Holy Ghost to proceed from the Father and the Son†. That the Son being very and eternal God, of one substance and equal to the Father, did, in the fulness of time, take upon him man's nature‡; a true body and a reasonable soul||; endured most grievous torments in his soul, and painful sufferings in his body, was crucified and died §. This seems

* Westminster Conf. ch. 2. sect. 3.

† Larger Catch. q. 9. 10.

‡ Westminster Conf. ch. 8. sect. 2.

§ Lar. Cat. q. 37. ¶ Westminster Conf. ch. 8. sect. 4.

to be the sum of the doctrine, and the consequences appear to be as follow :

1. It divides the one Supreme Being or Essence.
2. It ascribes to one part of the indivisible and immutable Essence, a property or properties which the others do not possess.
3. It ascribes two natures to the person of Christ, each of which separately considered, possesses all the properties necessary to constitute personality.
4. It ascribes all acts and sufferings to the human nature, that can be ascribed to the Mediator, or else supposes the immutable Essence capable of change, suffering, and death.
5. It tends to enslave the minds, and confound the judgements of those who receive it ; so as to be capable of submitting to the most unreasonable superstition, and of supporting the most cruel and oppressive tyranny.

To point out these consequences, is a most disagreeable exercise, and nothing, in my opinion, can justify the mentioning of such absurdities, but the necessity of exposing them, for the conviction of those who still adhere to the doctrine from whence they flow. From this motive, I shall endeavour to execute the painful task ; and hope the candid and judicious reader, of however delicate feelings, will excuse what justice to the subject seems to require.

First, That this doctrine divides the one Supreme Being, appears from the following particulars. 1. It mentions three distinct persons, who have all one common essence. Now, it is evident, that each distinct person must possess either a part, or the whole of

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of this essence. If one person possess the whole, there will be none for the rest; and if each distinct person has a part of this essence, or, which is the same, if each distinct person has a proper distinct being or essence, then the one essence, or being, must be as much divided as the persons. But, 2. There are different and distinct actions ascribed to these persons. As, for instance, the Father is said to beget, and the Son to be begotten, of consequence, the essence must be so divided, that one part of it was begetting in the person of the Father, and another part was begotten in the person of the Son; or else, the whole essence was begetting in the person of the Father, while, at the same instant, the whole of the same individual essence was begotten in the person of the Son. Again, a covenant being entered into between the Father and the Son, before the world began. In this case also, the essence in the person of the Father, and that in the person of the Son, must be so divided, that the one proposed, and the other accepted, or else, the whole individual essence proposed the terms in the person of the Father, and the same individual essence accepted in the person of the Son. These are as gross absurdities, and evident contradictions, as can be conceived of; for, what can be more grossly absurd, than to suppose an indivisible essence, or individual being, divided between two persons; or, what can be more evidently contradictory, than to suppose the same individual to be unbegotten and yet begotten, the proposer and acceptor of the same terms. Nor will the maintainers of this doctrine find any advantage, by saying, that

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acts are the acts of the persons, and not of the essence; for, to ascribe actions to persons abstracted from essence or being, is to ascribe actions to persons that have no essence or being at all. A person must either be or not be; or which is the same thing, have a being or essence, or have no being nor essence.— Every one that seriously reflects, must certainly know, that the idea of a person must necessarily include the idea of the essence or being of that person. This doctrine must therefore divide the one Supreme Essence as distinctly in three parts, as it holds, that three distinct persons exist, who have no other essence but this among them; and these persons being supposed to be all equal, each one behoves to have a third of the whole, which is truly and properly the essence of each respective person, and lays a foundation for the distinct actions that are ascribed to each; or else, it must by turns deprive two of these persons of essence or being altogether; by ascribing the whole to one of them at one time, and to another, at another time. For instance, the whole essence being included in the idea of the Father, there can none of the same essence remain for the idea of the Son and Spirit; and if the whole is included in the idea of the Son, there can none remain for the Father and the Spirit.

The supporters of this scheme, are, in general, very reserved, in letting it be known, what they mean by personal distinction, or what idea that distinction conveys to themselves.

Now, it might be asked, Whether they suppose that each person is infinite, or that three persons make but one

one infinite? If they suppose each person to be infinite, then they must suppose there are three infinite intelligent agents, or individual beings. Whereas it appears to be a self-evident truth, that there can be but one infinite supreme intelligence; for the idea of infinite being, or existence, must exclude all others of the same kind. And if they suppose each person separately considered, to be finite, then they must suppose one infinite, to be made up of three finite intelligences. How absurd then is this doctrine in this single point of view; and how much more so could all its absurdities be properly exposed?

Second, Another consequence of this doctrine is, that it ascribes to one part of the Divine Essence a property, or properties, which the others do not possess; or affirms and denies that such properties belong thereunto at the same time.

It has been observed, that this doctrine doth necessarily imply a division of the Supreme Essence; if every person has a distinct essence corresponding with distinct personality. If this is allowed, it follows of consequence, that the property of being unbegotten belongs to that part of the essence which is proper to the Father; and the property of being begotten to that which is proper to the Son; and the property of proceeding, to that which is proper to the Holy Spirit. And if, on the other hand, it is held that each person includes the whole Divine Essence, then the whole essence must be supposed to be active and passive at the same time, the whole being generating in the person of the Father, while the same individual whole is generated in the person of the Son, &c. as before noticed.

Opposite to the foregoing INFERENCES. 91

It is an unmeaning unintelligible distinction to say, that personal properties and acts are not the properties of the essence, but of the persons in the essence: for, as has also been observed, to speak of a person abstracted from essence, is to speak of a person that hath no essence, that is, no being at all. But further, if the personal properties are not the properties of the essence, then they are not essential properties. Consequently, the Divine Essence might have existed without these properties, and so without personality. How evidently then does this doctrine destroy the foundation of its own existence, when its consequences are little attended unto? It being evident, that the doctrine cannot be maintained without denying that the personal properties, contended for, are essential properties; and if they are not essential, it will surely be a hard task to prove, that they are eternal as the Divine Essence is eternal; for whatever disproves the one, seems clearly to disprove the other.

Supposing, however, that these personal properties may be, without being the properties of the essence, let us see how these properties will consist with that equality of persons that is contended for by the defenders of this doctrine. They hold, that it is the exclusive property of the Father to beget the Son, of the Father and the Son to send the Holy Spirit. According to which the Spirit wants, two properties that the Father hath, namely, that of begetting and sending. And the Son also hath two properties which the Holy Spirit wants, namely, that of being begotten, and that of sending. And the Father likewise wants two properties which the Son and the Holy Spirit have, namely, the

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the properties of being begotten, and proceeding, or being sent. Is it possible for any one, indued with the exercise of reason, to conclude, that such different properties can consist with the equality of the persons to whom they belong, as distinguishing and exclusive properties? But we shall perhaps be told, that reason has nothing to do in this matter. Let us hear then what the Scriptures say of such properties, relative to equality, Mal. i. 6. 'A son honoureth (Heb. *should honour*) his father.' Agreeable to which our Lord says, John viii. 49. 'I honour my Father.' From these texts, we see, that Fatherhood hath a *dignity and supremacy* above *sonship*, which lays a foundation for *honour and obedience* from a Son. We find also him that is *sent*, put in the same rank of subordination to him that *sents* him; as a servant is to his Lord, John xiii. 16. 'The *servant* is not greater than his *lord*, neither he that is *sent*, greater than he that *sents* him.' The Scripture testimony concurs with reason, to shew the absurdity of supposing equality consistent with the properties that the supporters of this doctrine allow to belong to the Father, the Son, and the Holy Spirit. And indeed, there is scarce any thing more clearly pointed out to us in Scripture, than the subordination of the Son to the Father; for, besides our Lord's own express declaration, 'My Father is *greater* than I,' he is called both a Son and a servant; and has declared that the Father taught him, and sent him into the world. And, as if he had particularly foreseen, and provided against this doctrine of equality, and the most subtle arguments by which it is defended; so as their telling us, that all these subordinate characters

is peculiar to the mediatory dispensation. In answer to this, and every argument that depends upon what he hath plainly revealed, that when the mediatorial kingdom shall be delivered up, all things being subdued; that then the Son also himself shall be subject to the Father, that God may be all in all. See 1 Cor. vi. 24, 25, 26, 27, 28.

Third, This doctrine called orthodox, ascribes two natures to Christ since the incarnation, each of which, separately considered, have all the properties that are necessary to constitute personality.

This consequence is also very evident; for a complete person is said to take a true body and a reasonable soul. Now, every one almost who knows anything, must know, that a true body and a reasonable soul is a complete person. There must therefore, not only be an union of natures, but also an union of persons according to this doctrine; so that according to the Lord Jesus Christ consists of two persons, or the two persons are one person, or united in one. There are several unions spoken of in Scripture, and so in common conversation, besides personal union; and some other term might perhaps have been more properly used by the maintainers of this doctrine than personal union. For so far as we can judge from the union of matter and spirit, or personal union, it implies a reciprocal influence of the one upon the other. Therefore, the term *personal union*, when applied to the divine and human natures, would naturally lead persons to think, that the divine nature suffered by being personally united with the human. It would seem, that some of the most eminent writers on that side of the question, had been led into this opinion;

opinion; I shall only at present instance Thomas Brooks, who in his *Golden Key*, printed at Glasgow, p. 131, says, 'That which Christ assumed or took of our nature, he assumed for this end, that he might suffer in it.' Do not these words natively imply, that the divine nature suffered?—He seems still more positive afterwards; for in proving that Christ suffered in more than his body, he says, p. 136. 'Christ gave himself for us, Tit. ii. 14. (but, says he,) his body is not himself.' Now, because the expression *himself*, includes more than his body, namely, his soul; so also because (according to this author) the expression *himself* includes more than soul and body, therefore, he suffered in more than his soul and body; namely, in his divine nature. This author deservedly bears a very respectable character as a writer; but we may from this see, what absurd expressions, if not absurd sentiments, good men may be led into, by embracing self-contradictory doctrines. It is not likely, however, that any will venture plainly to affirm, that the divine nature is capable of sufferings, since passion or suffering is inconsistent with the perfection and immutability that necessarily belongs to that nature or essence. But if any will venture to suppose, that the divine nature of Christ suffered; and, at the same time, hold that this divine nature is the same with the nature or essence of the Father; they must either suppose that the divine nature, which is common to the Father and the Son, is so divisible, as that one part of it may suffer in the person of the Son, while another is free of suffering in the person of the Father; or else, that the whole

same

ence may suffer in the person of the Son; while the whole of the same essence is free of suffering in the person of the Father. These consequences are too native to be avoided, and too gross to be admitted; and therefore, every thing that implies passiveness or suffering, is generally applied to the human nature; which leads to another consequence of this doctrine.

Fourth, That it ascribes all the acts and sufferings to the human nature, that can be ascribed to the Mediator, or supposes the divine nature capable of acting in the character of a Mediator between itself and men.

Some of the most learned defenders of this doctrine, in order to account for that of our Lord's praying to the Father, and receiving instruction from him, and, for his receiving the Spirit from the Father in an unmeasurable degree, by which he delivered his sublime doctrine, and performed miraculous works; in order to account for these things, they say, that his divine nature was *quiescent* or *at rest*. This just brings in that gross absurdity so often noticed, that one thing is ascribed to one part of the divine nature, and another thing to another part of that nature; for this is the same as to say, that the divine nature, in part, or whole, was quiescent or inactive in the person of the Son, while the same nature, in part, or whole, was active in the person of the Father and Holy Spirit. But, passing this, it appears very evident, that what is called a personal union between the divine and human natures, cannot be supposed to make the divine nature limited in any perfection, or capable of any passion or sufferings; nor that it raised the human nature to the same

same perfections with the divine; the two natures, therefore, remained quite distinct in their volitions and actions. They must therefore say, according to their plan, that as man, or mediator, Christ was born into the world; as man, or mediator, he was anointed with the Holy Spirit; as man, or mediator, he knew not the day of judgment; as man or mediator, he spake to the world those things which he heard of the Father; as man or mediator, he made supplication to the Father with strong crying and tears; as man or mediator, he suffered and died; as man or mediator, the Father raised him from the dead; as man or mediator, the Father set him at his own right hand; and, as man or mediator, he is appointed Judge of the quick and dead. Thus, all mediatory acts are assigned to the human nature. And indeed it cannot be conceived, that the divine nature can have any share in mediation; for, if it hath, it must mediate between creatures and itself, which is a contradiction in terms; or else, it must be divided, so as one part of it may mediate between creatures, and the other part, or parts. All which is too grossly absurd to be admitted. It therefore appears evident, that this doctrine makes the Lord Jesus Christ no more than a human saviour; and, however much it may be extolled for orthodoxy, or however severely its favourers may declaim against Socinianism, as a most dangerous, or perhaps, in their opinion, a damnable doctrine, yet, when theirs is examined, and stripped of some unmeaning phrases, it in every respect makes Jesus Christ as much a human saviour, as that of the Socinians doth.

A fifth consequence of this doctrine is, that it tends to *enslave or debase the minds*, and *confound the judgement* of those that receive it ; so as to be capable of submitting to the most *unreasonable or absurd superstition*, and of supporting the most *cruel and oppressive tyranny*.

This appears to be the tendency of all *unreasonable, and unintelligible doctrines*, when they are received ; for when a person, or number of persons, are persuaded to believe as *true*, what they can see no *rational evidence* for, and of which their judgement can form no *idea* ; their rational powers, and faculty of judgement, must be so *violated*, as to render them capable of *believing, and practising*, things, without any rational evidence of their *truth and propriety*. The absurd, oppressive, and cruel practices that were exercised in the religious, civil, and military departments of the heathen constitutions, where mystery and superstition most abounded, are melancholy proofs of this. All the rational powers and faculties with which human nature is endued in this life, are bestowed for *noble and beneficent purposes*, by the AUTHOR of our being, who is infinite in *excellence and benevolence* ; a well directed and vigorous exercise of these, must therefore greatly tend to the general good of mankind ; and the rule by which these rational powers and faculties of our nature are to be directed, is the revelation that God hath given of himself, and the duties which every one owes to God, to himself, and his neighbour. We can never justly suppose, that God hath given a revelation to confuse, debase, or destroy those faculties that he himself hath bestowed ; but on the contrary, have the best
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evidence to believe, that he hath given a revelation every way suited to direct, exalt, and perfect these faculties. It seems therefore to be the duty and interest of every one, never to receive any doctrine, which in its consequences counteracts the design of Divine Revelation.

Whatever good intentions many might have, in concurring with, or contributing to, the introduction or increase of *mysterious* and *superstitious traditions*, it is evident, that the *proud* and *covetous* who have obtained places of honour and profit in the religious and civil constitutions of the world, have found *these traditions* exceeding suitable to promote their *ambitious* and *covetous* designs. When we consider the slavery and oppression, that the nations have been brought under since the confusion at Babel, we would almost be tempted to think, that the priests and kings of the several nations, from a conviction of the advantage the one denomination might receive from the other, had mutually agreed to assist one another, and divide the gain of oppression between them. For the priests pretending to be the spiritual guides of the people, intoxicated their minds with the mysteries and superstitions of idolatry, by which they were made pliant to the purposes of the kings, so as not only to suffer themselves to be deprived of liberty, property, and life, at the pleasure of their kings, but to assist them in depriving others of the same privileges, and to go forth at their command, to kill and plunder their fellow creatures, merely to promote an unlawful dominion. And the kings in return, pretending to be vested with divine authority for the peoples good,

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not only enslaved their bodies, but their minds also; in so far as they forced them by civil pains, to receive and submit to the mysteries and superstitions invented by the priests, and transmitted from one generation to another, in their idolatrous traditions.

When the Lord Jesus Christ appeared in the world, he testified that the works thereof were evil; and the doctrine of repentance, and word of faith, which was published throughout all Judea, beginning from Galilee after the baptism of John *; was, after the apostles were endued with power from on high, preached unto all nations for the obedience of faith †, beginning at Jerusalem ‡. The doctrine which the apostles were commanded to preach unto all nations after the resurrection and ascension of Christ, being a doctrine that proclaimed liberty and peace to all mankind, it was directly opposite to the doctrines of the world, which promoted *slavery* and *war*. All mankind under the influence of the corrupt doctrines of the world, being either leading, or led, in the way of error; all men every where were therefore commanded to *repent*, and consequently to *reform*. But as repentance is, in general, a disagreeable exercise, and reformation often attended with some inconveniency; there is a general aversion in mankind to the doctrine that requires these exercises, especially in those who enjoy a large portion of worldly honour and wealth. None however were exempted, for Jehovah being the Sovereign Lord of the universe, and the deceiver and deceived being his; he commanded men of all ranks

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* AAs x. 10. 37. † Rom. i. 5. and xvi. 26. ‡ Luke iv. 47.

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and in all places to *repent*, without exception of *kings*, *priests*, or *princes*, from this painful and humiliating exercise; having declared, that the loftiness of man should be bowed down, and the haughtiness of men should be humbled, Isa. ii. 11. 17. For Isa. xxiii. 9. 'The Lord of Hosts hath proposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.'

The *kings*, the *nobles*, the *mighty warriors*, and *wise counsellors*, having the greatest prejudices to overcome before they could yield to a doctrine, so repugnant to the usurped and unlawful honours, profits, and pleasures, they were in possession of, it is native to expect they would be most averse to its reception, and most alarmed at its progress. Accordingly we find, that the scriptures record not one *king* that was persuaded to answer the call of the gospel, notwithstanding all the motives of hope and fear that were employed to persuade men of all ranks, to listen to that gracious call, accompanied with manifestations of miraculous power; and they expressly testify, that not many *noble*, not many *mighty*, not many *wise*, were called. And those who continued in unbelief, of these descriptions of men, being alarmed at the progress of a doctrine, so inimical to what they judged their honour and interest, employed all the arts of deceit, and efforts of violence, to oppose its progress, and destroy its existence, as appears from the many general and cruel persecutions, that were successively raised against the primitive Christians, with increasing severity. The craftsmen of Ephesus, the masters of the divining damsel at Philippi, and the rulers of the

the world, seem all to have been alarmed at the truth, and raised persecution against those who promoted it, from the same principle; namely, a fear that the knowledge of the truth as it is in Jesus, would endanger their reputation among the people, and prove detrimental to their gain. And as they have been actuated by similar principles, they have used much the same means to keep the people from discovering their true interest, and engage them to hold fast their chains, which has been, by giving them a draught of the golden cup, that is full of the abominations of idolatrous mysteries and superstitions. For as the craftsmen of Ephesus moved the people against the Apostle Paul, by crying great is *Diana* of the Ephesians, and the masters of the damsel at Philippi, by alledging that he and Silas taught customs which it was not *lawful* for them to receive; so the rulers of the world, by the religion and customs of their several countries, have inflamed the multitude, to oppose and persecute the professors and preachers of the gospel of God, who brought them glad tidings of good things. What took place in what is commonly called the ten heathen persecutions, especially in the last, may be a melancholy warning of what may be expected from a system of religion, consisting of dark mysteries, and superstitious ceremonies, even when divine light was shining forth in the clearest manner, and those who were under its influence enjoyed such bright hopes, as made them despise the most cruel sufferings and death.

When the witnesses of Jesus obtained a most signal victory over the heathen power, by the *blood of*

the Lamb, and the word of their testimony, and their not loving the lives unto the death: as was the case, when that power was abolished, through the prevalence of divine light in the time of Constantine, who abolished the heathen adolatruous worship, from the Roman Empire. Even then, the fruit of their victory was lost, by a departure from the simplicity of the doctrines and ordinances delivered by Christ and his apostles; as was the case, when the officers of the church framed traditions, and imposed them as articles of faith, at the same time, that they were confirmed in a worldly form of church government, under the patronage of the Roman Emperor. However pious the Bishops were, who composed the decrees of the first counsel of Nice, and however upright their intentions might be; what was decreed by them, laid a foundation for a structure of mystical doctrines, superstitious ceremonies, and antichristian domination, which, though not so gross as those under heathenism, yet very similar in their nature and tendency. It is, I think, remarkable, that this council, which, I suppose, was the first whose proceedings were superintended by an Emperor, a King, or Commissioner, was held a few years * before heathenism was abolished; so that new traditions were framed, and a precedent admitted, which not only prevented the death of the earthly power, under the sixth head, but provided a cure for the deadly wound it had received, from divine light, before the old traditions and customs, that had preserved and animated it under

* The first council of Nice is said to have been held, A.D. 325, and heathen idolatry suppressed by the imperial law 33¹.

der the former heads, were removed. Which cure of the beast's wound, was accomplished, and much confirmed, by the increase of mystical and superstitious traditions, under the seventh.

What was decreed concerning the doctrine of the Trinity, was productive of effects, not only scandalous to the profession of Christianity, but shocking to the feelings of humanity; and a stronger proof need hardly to be given of its not being of God, than the confusion of this doctrine, and the contention it has produced; since God is not the author of confusion, but of peace. But as beasts of prey find the darkness of night most advantageous to satisfy their ravenous appetites, so the usurpers of the peoples rights, find the darkness of mystery and superstition most advantageous to accomplish their oppressive designs. Accordingly, the unscriptural and unintelligible doctrine invented concerning the Trinity, was most cordially received, and carefully cultivated in the Roman church, under the name of a sacred mystery, and under its shadow many others have been brought forth, or matured; such as transubstantiation, the virtue of relics, &c. making a compound of ingredients, with which all who received them have been so intoxicated, and their judgement so confounded, that their faith and conscience have been entirely enslaved, and made subservient to promote the designs of the popes and their clergy; as well as those of the kings and princes of the earth, however opposite to the plainest declarations of scripture, or dictates of reason. For what can be more opposite to the declarations of scripture, and dictates of reason, than the oppressions

and cruelties that have exercised, both in ecclesiastical and civil departments, with the concurrence of the people? Such as the oppression, injustice, and cruelty of the inquisition, and the wars that have been practised under the influence of Popish mystery and superstition. And as if what they call the *mystery of the Trinity* were the *patron and protector* of all the rest; we find, that whenever they are hard put to it, to defend their other *mysteries*, particularly *transubstantiation*, they have recourse to this mystery of the Trinity, under the shadow of which they seem to rest with confidence. Being persuaded, it would seem, (and with more reason than they can admit in some other cases,) that whoever receives this mystery, may receive any other that they hold.

How far Protestant governments find their interest in *mystery* and *tradition*, I pretend not to say; only it is certain, that when new *traditions* were framed, suited to the change which the reformation produced in civil governments, this mystery made a very capital article in all the traditions, or forms of faith, established by Protestant governments. And though the Protestant governments, that have been established in Europe, may be as much better than the Popish, as the Popish governments are better than the Pagan and Mahometan governments; yet, through some cause or other, the ancient system of war and oppression has never yet been altogether abolished; only, like the traditions, it has been much moderated in some cases, and in some things made more tolerable.

Whatever connection there is, between the *mysteries* which have been invented, or adopted, in the different

ferent ages of the world, and the *oppressions* that have been practised; or whatever influence they have to promote each other, their contemporary existence may be most evidently traced, from the earliest history of nations, to the present times; and their mutual connection and influence seems too evident to be denied.

Since, therefore, it is the receiving of the pure word of God, or simple truth, as it is in Jesus, that can only give true light and liberty; it is the interest, as well as duty, of every one, to shake off the *shackles of superstition*, lay aside the *veil of tradition*, and receive with meekness, the ingrafted word; which proposes objects of faith, every way suited to exalt, and invigorate, the rational powers of mankind; and which best secure the enjoyment of all their religious and civil rights and privileges.

C H A P. VI.

A short summary of the Scripture-doctrine, relative to the Father, the Son, and the Holy Spirit; with an inquiry into the consequences that appear most naturally to flow therefrom; together with the advantages that would result to mankind, from a true knowledge of the person, offices, and administration of Christ, both as to their religious and civil interests.

THIS doctrine may be summed up thus: There is one Most High invisible God, the Father, of whom

are all things; whose being, glory, and perfections, are infinite, and immutable. And one Mediator between God and men, the Lord Jesus Christ, by whom God the Father, created all things; who was brought forth as the image of the invisible God, before any creature was made; who was anointed, and possessed of Jehovah, and subsisted in the nearest union with the Father from the beginning; even the nearest union that can possibly subsist between a begotten and unbegotten being; whose goings forth, as the brightness of the Father's glory, and the express image of his person, have been before the days of the most ancient age; who was with God in the beginning, as his word, by whom he spake creatures into existence, and made known his will, for their direction and comfort; through whom an enlivening light is diffused unto every man that cometh into the world; who was made flesh, being personally united thereunto in the womb of the Virgin, as the children of men are by ordinary generation, that, in the body there prepared, he might experience the infirmities of human nature, suffer and die; who rose again from the dead, ascended up where he was before, and was repossessed of the glory which he had with the Father before the world was; and who ever hath been, and will continue to be, the fulfiller of the Father's will, in destroying the works of the Devil; till every plant which his heavenly Father hath not planted, be rooted up, the enmity destroyed, all things reconciled, and the Father's purpose of gathering all things together in him, be fully accomplished. And there is also one Spirit, with which the Son of God was anointed,

ointed, and which rested upon him; under the designations of the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge and of the fear of the Lord. By which believers are also anointed, and which abides with them, as a Spirit of adoption, Spirit of truth, Spirit of faith, and Spirit of holiness; by which all divine operations relative to creatures in general, and believers in particular, are carried into effect; and all the variety of gifts conferred, ordinary and extraordinary, that any of mankind are favoured with. And as the design and tendency of all the gifts of the Spirit of God is to produce holiness, and carry it to perfection; this divine energy is most frequently called the Holy Spirit.

The consequences that appear most native from this doctrine, are these:

1. It maintains the *unity* of the *Supreme Being* or *Essence*.
2. It ascribes necessary existence, and absolute immutability to the *Father alone*.
3. It ascribes but *one* intelligent nature to the person of *Christ*.
4. It ascribes all *mediatory* acts to the person of *Christ* in the *fullest* and *highest* sense.
5. It *frees* the mind, and *rectifies* the judgment from the *bondage* and *confusion*, occasioned by the corruption of human nature, and the mysteries that men have invented.
6. It exhibits clear, consistent, and demonstrative proofs, of the *love* of God the *Father*, and of *Jesus Christ* his only begotten Son.

7. It exhibits in the person of *Christ*, a *Saviour*, who is able to save unto the uttermost; *ONE* who is qualified in every respect to accomplish all the *Father's purposes*, concerning his creatures, in every state of their existence; and who is administering a dispensation appointed by infinite wisdom, for the destruction of sin, and the perfection of holiness.

First, This doctrine maintains the unity of the *Supreme Being*, in the *person* of the *Father*, and therefore, is free of these absurdities and contradictions, in which the doctrine that is opposed to it, appears to be unavoidably involved, with respect to this article.

Second, It ascribes necessary existence, and absolute immutability, to the *Father* alone; he being the *Father* of all, and all things being of him; all persons and things must derive their being from him; and every perfection and privilege that any person enjoys, must flow from his mere bounty. The *Father* alone being unoriginated, and therefore alone necessarily existent and absolutely immutable; whatever being or immutability any other person may enjoy, must depend on him. He is, therefore, the great and alone object, on whose favour all ought to found their hopes, and whose displeasure should excite their fears; to whom also, as the highest source of all that is good, the expectations of all should be directed, for every thing that can make them completely happy.

Third, This short summary of doctrine, from the *Holy Scriptures*, ascribes but one intelligent nature, to the person of *Christ*; agreeable to the nature of things, so far as we can know at present, and to the
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uniform testimony of these sacred records, which are given for our direction, so far as we can understand them. For they testify, that the word which was in the beginning with God, was made flesh; that the Son of God, who in a state of humiliation, prayed to his Father, was the same individual person, who had enjoyed a glory with him before the world was; that, when he ascended into heaven, he ascended up where he was before; that he that ascended, was the same also that descended, first into the lower parts of the earth. They also ascribe the same subordinate characters of a Son and servant to the person of the mediator, before, as after his incarnation; and inform us, that God created all things by Jesus Christ, in the beginning, as certainly as he is to reconcile all things by Jesus Christ, in accomplishing the new creation.

Fourth, This doctrine ascribes all mediatory acts to the person of Christ, in the fullest and highest sense; since the same individual being, who is the Son of God by an ineffable generation before any creature existed, is also the Son of God by an extraordinary generation in the womb of the Virgin Mary, according to what is hereby taught. When, therefore, the Son of God was incarnate, it was not a soul and body brought forth distinct from *this Son*; but the Son himself brought forth, taking flesh and blood, as children are partakers of the same. When the Redeemer suffered and died, it was not a rational being distinct from the only begotten of the Father, that felt these sufferings, and experienced that death; but the very same being who was the first born of every creature, the image of the invisible God, by whom all things were created visible and

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and invisible, whether thrones or dominions, principalities or powers. As these, and some other astonishing things of the kind, that the Son of God condescended to submit to, demonstrate a love which hath a height, a depth, a breadth, and a length, that passeth all understanding. We need not think it strange, that the transition from a state of inconceivable glory, to that of an extraordinary humiliation, by which he became capable of suffering and dying, should exceed our comprehension. And as we may find our interest in contemplating that love that passeth all understanding; because it may be so far known, as to beget love in the hearts of those who make it the subject of their meditation. We may also find our advantage in contemplating that astonishing transition, from fulness to emptiness, and from riches to poverty, which the Son of God submitted to when he laid aside the glory he had with the Father before the world was, since we may know it so far as to see therein an undoubted evidence of boundless love: For he, as the Scriptures inform us, submitted to that humiliation, that he might experience such things for himself, though, on our account, and set such an example for us to follow, as it seems he could not have done, without such a change taking place in his state. Heb. ii. 10. 'For it became him, of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Heb. v. 7, 8, 9. 'Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death,

‘death, and was heard, in that he feared. Though he
‘was a Son, yet learned he obedience by the things
‘which he suffered: And being made perfect, he be-
‘came the author of eternal salvation unto all them
‘that obey him.’ 1 Pet. ii. 21. ‘Christ also suffered
‘for us, leaving us an example, that ye should follow
‘his steps.’

Fifth, By this doctrine, the mind and judgment are
not only freed from the embarrassments in which
they are involved by the opposite doctrine, but are
directed to a consistent knowledge of Christ, and of
the truth as manifested by him; which, when receiv-
ed a-right, cannot fail to produce the most happy ef-
fects. The Scriptures hold forth the knowledge of
Jesus Christ, and of the truth as manifested in and by
him, as the most effectual means of escaping the pol-
lutions of the world, and obtaining freedom from the
bondage thereof. 2 Pet. ii. 20. ‘They have escaped
‘the pollutions of the world through the know-
‘ledge of the Lord and Saviour Jesus Christ.’ 2 Pet.
i. 2. ‘Grace and peace be multiplied unto you, thro’
‘the knowledge of God, and Jesus Christ our Lord.’
John xvii. 3. ‘This is life eternal, that they might
‘know thee the only true God, and Jesus Christ
‘whom thou hast sent.’ And John viii. 31, 32. 36.
‘Then said Jesus to those Jews which believed on
‘him, If ye continue in my word, then are ye my
‘disciples indeed; and ye shall know the truth, and
‘the truth shall make you free. If the Son, there-
‘fore, shall make you free, ye shall be free indeed.’
Gal. v. 1. ‘Stand fast therefore in the liberty where-
‘with Christ hath made us free, and be not entangled
‘again

again with the yoke of bondage.' Information being, in some respect, the same to the intellectual part of our nature, that food is to the corporeal, right information behoves, therefore, to strengthen the faculties of the mind, as wholesome food does the members of the body; whereas false information, or erroneous doctrine, must operate on the temper of the mind, as poison does on the constitution of the body. While, therefore, the customs of the world, or traditions and doctrines of men, are mixed with the word of God, and swallowed down as genuine truth, we may as natively expect, that the mind will be distracted thereby, as to divine things, as we may expect the body to be disordered, by receiving improper mixtures with wholesome food. The pernicious consequences of that intoxicating cup in all ages, and with which all nations have been deceived, ought to excite all men to separate, as much as possible, every superstition, ceremony, and mystery invented by man from the word of God; and receive, with meekness, that pure word of life, which will invigorate and direct all the faculties of the soul to such exercises, as tend to promote the good of mankind, both in the life that now is, and that which is to come. The happy consequences that would attend the receiving of the word of God in its native simplicity, are pointed out in many passages of the inspired writings. Jehovah himself proposes the question concerning his own words; Micah ii. 7. *Do not my words do good to him that walketh uprightly?* And, in the 19th psalm, several particulars are mentioned which are in the original, and might be translated, I think, thus:

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| תורת יהוה חמימה | 7. The law of Jehovah is most perfect ; |
| משיבת נפש | Making the soul to return. |
| עדות יהוה נאמנה | The testimonies of Jehovah are sure ; |
| מחכימה פתי | Making wise the simple. |
| פקדי־יהוה ישרים | 8. The precepts of Jehovah are right ; |
| משמחי לב | Making joyful the heart. |
| מצות יהוה ברר | The commandments of Jehovah are clear ; |
| מאירת עינים | Making light the eyes. |
| יראת יהוה טהורה | 9. The fear of Jehovah is pure ; |
| שומדת לעד | Remaining to futurity. |
| משפטי יהוה אמר | The judgements of Jehovah are true ; |
| צדקי יחדו | They are altogether righteous. |

It is also prophetically revealed by Ezekiel the prophet, that when the word of truth shall flow pure from the sanctuary, after it is cleansed, the ordinances of Jehovah, settled according to the law of his house, and his presence returned to his people; that then the pure word of life will issue from the sanctuary as a flowing stream, causing life where-ever it comes. Ezek. xlviii. 1. 8, 9. 'Afterward he brought me again 'unto the door of the house, and behold waters issued 'out from under the threshold of the house eastward; 'for the fore-front of the house stood toward the 'east; and the waters came down from under from 'the right side of the house, at the south side of the 'altar. Then said he unto me, These waters issued 'out toward the east country, and go down into the 'desert,

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‘desert, and go into the sea; which being brought
 ‘forth into the sea, the waters shall be healed. And
 ‘it shall come to pass, that every thing that liveth,
 ‘which moveth, whithersoever the rivers shall come,
 ‘shall live.’

When we attend to the simple truth, as it respects
 God the Father, and Jesus Christ his only begotten
 Son, the mind is freed from the uncertain, unintelli-
 gible, and perpetual fluctuation that must unavoidably
 embarrass the person who would attempt to think seri-
 ously of the object he is to worship, according to the
 Athanasian creed: For, according to that creed, he
 must always attempt to form the impossible idea, that
 three are one, and one is three; and that the person
 through whom he approaches the object of wor-
 ship, and the object approached, is the same being.
 But, according to the Scripture doctrine, one infinite
 and absolutely perfect being, is presented to the mind,
 whose being and perfections are manifested through
 a distinct person, whose being and perfections are so
 distinct from, and, at the same time, so similar to, the
 being and perfections of the invisible God, that he is
 the express image of his person, and the one Mediator
 through whom alone he can be approached. This
 doctrine, therefore, not only relieves the mind from
 a constant change from three to one, and one to three;
 but points out a steady and uniform object of the
 highest honour and worship, even God the Father,
 whose glory and perfections are beheld in the face of
 Jesus the Mediator. It also points out one Mediator,
 even Jesus Christ, or the anointed Saviour, who
 is the same yesterday to day and *eternally* through
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the ages; and one Spirit, by the energy of which alone, we can attain a capacity to apprehend, and a disposition to love and worship the Father, in Spirit and in truth. The Holy Spirit being that mediatory energy, or influence, that is shed forth by Jesus Christ from his Holy Father, by which he, as the light of the world, and quickning Spirit, enlivens and enlightens every man that cometh into the world, that all may, in some measure, discover the divine glory and perfections that shine forth in himself as the image of the invisible God. If, therefore, the means that God hath appointed, for maintaining and promoting this energy, be duly attended to, it will not fail to kindle in the heart that flame of divine love, that all the terror of creature opposition, and allurements of creature enjoyments, will never be able to quench.

Sixth, This doctrine exhibits clear, consistent, and demonstrative proofs of the love of God the Father, and of Jesus Christ, his only begotten Son; as will be evident, if the mediatory system, or dispensation of grace by Jesus Christ, be attended to, in which *the righteousness of God is revealed from faith to faith.*

A mediatory dispensation, necessarily supposes more persons than one, besides the Mediator; for a Mediator as necessarily implies two parties besides the Mediator, as a middle term implies two extremes besides the middle term. So it is said, Gal. iii. 20. 'Now a Mediator is not a Mediator of one, but God is one.' Thus, as if it had been foreseen, that some persons would deny the unity of God, by misrepresenting the Scripture-doctrine of the Trinity; the apostle

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apostle is particularly careful, to guard against a plurality in God; for, says he, but God is one. Now if the question be asked, What does *one* refer to?—The answer, I think, would be, that *one* refers to the person of the *Father*. If any shall say, it refers to the *essence*, not the *person* of the *Father*, besides the absurdity of abstracting *essence* and *person*, it would not answer the end for which a division between person and essence is frequently made. For the apostle denies that the Mediator is one, or *of one*, in the sense in which he affirms God to be one; for, says he, *deus pater est unus, sed mediator non est unus*. If therefore he says, God is *one essence*, he expressly denies that the Mediator is *of one*, or the *same essence*.—But as Mediation between essences, abstracted from personality, would be a very unscriptural, unintelligible mediation,—mediation, in this place, behoves to respect persons; and as one party, to whom he stands thus related, is mankind sinners, who certainly are many persons; so the other party being God, must certainly be one person. As this agrees with what the same apostle says, in another place, *for there is one Mediator between God and men*; the text seems to express an affirmation in plain terms, that God is one person, agreeable to the general tenor of Scripture-revelation, and the dictates of common sense.

That the love of God the Father, and the love of Christ Jesus his only begotten Son, shines forth in a conspicuous manner; and that this doctrine exhibits clear, consistent, and demonstrative proofs of this love, will, it is hoped, appear from the following considerations: Which, at the same time, may afford
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the most solid comfort, and well grounded hope, to all who have the love of God shed abroad in their hearts, by his love thus manifested.

1. A discovery of the early outgoings of the divine goodness, must afford a very comfortable reflection; and this is most clearly and fully discovered from the Scripture account of the early constitution of the Mediator's person, as the medium of intercourse and communication between infinite and finite, uncreated and created nature, while creatures continued innocent; and in appointing him to enter upon, and exercise the offices of an atoning and redeeming Mediator, whenever sin commenced. Some have remarked, and that justly, that the goodness of God shines forth, in that a full provision was made of every thing that might contribute to the happiness of man in his outward state, before he was created and placed in this world; so that upon his casting his eyes around him, he might see that he was placed in a well furnished world. But how much more does the goodness of God shine forth in the provision that he hath made for intellectual beings, in the person of Christ; in whom it pleased the Father, that all fulness should dwell, and that all the riches of wisdom and knowledge should be treasured up in him, before any created intelligent was brought into being; that in him they might behold the glory of the invisible God; he being the express image of his person, and the brightness of his glory. That, by their immediate intercourse with him, and his spirit upon them, they might feel their happiness, and get discoveries of unbounded goodness, to be disclosed in the

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the most ravishing beauties, for their enjoyment, to the full satisfaction of their utmost desires, through the boundless ages of endless duration.

2. A consideration, that there was not only a provision made for giving the highest felicity to intelligent creatures, while they continued in innocence; but also a provision made for their recovery, when by sin they had brought ruin upon themselves, and were sinking in the horrible pit of destruction. A consideration of this, must natively present to the mind a most comfortable reflection, and fill the soul with joy and peace in believing the divine testimony, concerning the early and ample provision that was made for their salvation, by Jesus Christ, or the anointed Saviour, from these destructions they had brought upon themselves. The revelation of this provision is given in such a way in the gospel; (or good news, which God hath been pleased in his condescending love, to intimate to mankind sinners;) as is every way suited to increase their comfort, confirm their faith, and heighten their joy; and excite all the powers of their souls to bless his name, and express their love to him who first loved them. Must it not greatly increase the comfort of every individual, to know that God so far concerned himself about their happiness, that to recover them from the effects of their apostacy from himself, he entered into a covenant with his only begotten Son, for their sanctification and complete redemption? And when they are assured from the word of God, yea, even his most solemn oath, that he hath no pleasure in the death of sinners; is not willing that any should perish, but will have all men come to the

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knowledge of the truth and be saved; how greatly must a right knowledge of such gracious declarations confirm their faith and heighten their joy, and lay a firm foundation for strong consolation, amidst all the distresses and afflictions to which they are subjected in this present state of things? How happy then must they be who know the joyful sound of the glorious gospel of peace, and walk in the light of *Jehovah's* countenance? But the knowledge of all this is connected with, and even depends upon the knowledge of the only true God and Jesus Christ whom he hath sent.

3. The gradual manifestation of Jesus Christ in his mediatory character, as the upholder of a perishing world, even in his preincarnate state, may afford a comfortable reflection; but more especially his manifestation in the flesh.

It has been alledged by some friends, as well as enemies, to divine revelation, that man has no capacities in this state of his existence by which he could discover, without information, that the present visible system of the universe had a beginning, or that it will have an end; it being impossible to demonstrate by any experiment within the compass of human power, that nothing may become something, or that something may become nothing. The knowledge of creation seems, therefore, to come wholly from information; and all who believe it, must believe it as a matter of faith; agreeable to this we are taught, Heb. xi.

3. 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.'

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appear*." It is by information also, even the information that we receive from divine revelation, that we know that the whole system of created nature is upheld by the same word, by which the visible creation was framed, and all the successive ages of its duration adjusted, so as to unfold the mysteries of divine providence, and manifest the wonders of redeeming love.

The revelation that God was graciously pleased to give unto mankind from time to time, by which he was pleased to inform them of what they ought to believe and do; he was also pleased to demonstrate to be a revelation from himself, with such certainty as might leave them no ground to doubt. This he did by the same word by whom all things were created, even the Lord Jesus Christ, by whom God created all things. And the manner in which he did this, was by the appearance of his only begotten Son, in such a way as demonstrated to their senses the certainty of his existence; who by the glorious forms in which he appeared, the declarations he gave, and power he manifested, did clearly prove, that he was the Creator

* This text, Heb. xi. 3. is not very literally translated, but its literal translation will not make it unfit for the purpose for which it is brought. The passage is more literal thus, *By faith we understand the ages to be adjusted by the word of God; for the being of the things that are seen (or their coming into existence,) is not from the things which appear.* This reading (which I think is very literal,) not only informs us, that our understanding things seen, not to have their being from apparent things, is from testimony; but also, that the ages of their existence, is adjusted by the same word that spake them into being.

tor and Governor of the universe, and that it was he who upheld the world and its inhabitants from sinking into perdition under the corruption that had taken place therein; as Psal. lxxv. 3. "The earth and all the inhabitants thereof, are dissolved, I myself have born up the pillars thereof. *Selah.*" What a comfortable reflection! that the help of sinners is laid upon such a glorious and mighty One.

But if man is incapable in this present state to discover any being, beyond the system of nature, or any power above what is called its laws, without revelation; much less could any being or power be discovered by man, beyond that glorious and mighty One who demonstrated himself to be the Creator, Preserver, and Governor of the world; and to whose uncontrolled sway all nature was made to yield; unless he had given information thereof. But this he did by intimating that there was one greater than he, whose messenger he only was, and to whom he stood related as a son and servant. This Scriptural view of the one Mediator, the Redeemer, and Saviour of sinners; as the Creator, Supporter, and Governor of the universe, dwelling in the Father, and the Father in him, in the closest union that possibly can subsist with a distinction of persons and agencies, doth also demonstrate the kindness and love of God to mankind, in condescending thus to reveal to such insignificant creatures, creatures defiled by sin; so clear a manifestation of himself, his glorious perfections, and gracious purposes, relative to the works of his hand. But all these are still more fully and intimately manifested by the incarnation of the Son of God.

Some have alledged, that we cannot know the nature of God's moral perfections; that is, his justice, goodness, and truth; from any discovery he hath made of himself to us. This need not be thought strange, from those who reject the revelation he hath given of himself in his word; but it is very much so, from those who profess a belief of that revelation. Experience, sad experience, however, proves, that education, and a habit of thinking, will reconcile the human mind to the grossest absurdities. The Scriptures do testify in the plainest and fullest manner, that God is good, that he is love, that his tender mercies are over all his works, and that there is no respect of persons with him. This Scripture character of the Most High being quite irreconcilable with the idea of a being, who, from a free volition of his own will, ordained a great, or rather the greatest part of his creatures, to absolute and endless misery; while, from a partial respect to some persons, he predestinated them to happiness; therefore, some, rather than give up their favourite idol, are willing to alledge, that goodness, love, &c. in God, are of a different kind from these qualities or dispositions which we call goodness, love, mercy, &c. in men. This is a blow at the root, and totally destroys the foundation of all our confidence in the promises of God, and of our comfort arising therefrom; for, if it were so, then for any thing we know, it might be consistent with the truth of God never to fulfil his promises; with his goodness, to suffer evil to reign triumphant over the works of his hand without end; and, with his tender mercy, to inflict the
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most cruel torture that infinite wisdom can contrive, and infinite power effect. But to the unspeakable comfort of all who know and believe the truth, the goodness of God shines forth with a brightness of evidence, which challenges the admiration, and humble gratitude of all the children of men; for he hath given the most plain and certain discoveries of his love, his mercy, his goodness, and all the other perfections of his nature, with which human happiness, or indeed the happiness of any of his creatures, so far as we know, is concerned; as leave no ground to suspect that ever he will inflict an unavailing punishment on any of the works of his hand; for, since he will have a respect to the works of his hand, and his tender mercy is over all his works; the hand that strikes will be always directed by the heart that loves, in all the punishment he inflicts.

In the Scriptures of truth, we have not only the names of goodness, love, mercy, truth, &c. but the import of these names are also particularly pointed out; and that so fully and plainly, that none who pay any attention to that revelation, appear to be in the least difficulty about their meaning. We have the divine testimony in express terms, *He hath shewed thee, O man, what is good.*

To love mercy, walk humbly, relieve the oppressed, minister to the wants of the needy, and to fulfil every promise with the utmost exactness, are certainly characteristics of a good, merciful, loving, and truthful disposition. It is not here alledged, that the most enlightened mind can take in a perfect idea of the goodness of God, or any of his other perfections from the

revelation he hath given; nor yet that the goodness, love, &c. of those who have arrived at the highest attainments in this state, come up even to their own ideas, much less that they come up to these perfections as they are in God; no, the disproportion is infinite. But though the disproportions be infinite as to degree, yet the nature and tendency appear to be similar.

But this matter is set in a still clearer and more certain point of view, by the incarnation of the Son of God. We are certain, from what is recorded of the words which he spake, and the works which he did; that the goodness, love, mercy, and truth, which he manifested, or which appeared in him, were similar to what is so called among men; or, to those qualities and dispositions that characterize a good or perfect man, in a sense sometimes used in Scripture. And we are also certain, that the perfections of goodness, &c. which he manifested, were the perfections of the only begotten of the Father; and were therefore a true representation of these perfections as they subsist in the invisible God, whose image he was, and ever will continue to be.

The incarnation of the Son of God, or the Word's being made flesh, was a real manifestation of God in the flesh, in every point of view. He who was thus incarnate, was the image of the invisible God, the God of glory, who appeared unto Abraham, and others under the Old Testament dispensation; and when incarnate, his glory was beheld as the glory of the only begotten of the Father, full of grace and truth; and, in this state also, he manifested forth his glory, so as to give sufficient proof that he was
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the Son of God, the King of Israel, and Saviour of the world. And as he ever dwelt in the Father, and the Father in him; the glory of the invisible God the Father, was manifested in the flesh, through him. So it is said, in him dwelleth all the fulness of the God-head bodily. Observe, it is not said in him dwells the second person of the God-head bodily, which the scheme of doctrine opposed to this would seem to require.

Among the many absurdities that attend the doctrine of a plurality of persons who have all one indivisible essence, those that attend the supposition of a covenant-transaction upon this plan, seems to be none of the least. For, let it be supposed, that the Son is the same essence with the Father; then, being equally independent, self-sufficient, immutable, and incapable of passiveness or suffering, he could no more be humbled, feel the infirmities of the human nature, suffer and die than the Father. If therefore he covenanted to be incarnate, humbled, exposed to sufferings, and actually to die; he covenanted to do what was impossible for him to perform.

It is to no purpose, to say, that he fulfilled what was covenanted to, by assuming the human nature; since, notwithstanding of what is called personal union, the divine nature was as distinct from the human nature thus united to it, as it was distinct from any other man; and the divine nature of the second person neither felt, nor was affected with the sufferings of human nature, any more than the divine nature of the Father.

To say the best of it, it certainly gives but a very low representation of the divine love, or the condescension of the Son of God; for, it is but a small matter for a person to settle difficult articles, and painful to accomplish, when the difficulty and pain cannot affect himself.

But the Scripture doctrine concerning the Son of God, gives a very different view of this matter. We are there taught, that that very same word who was with God in the beginning, by whom all things were made, even that same Word was made flesh. That as the children are partakers of flesh and blood, even so he also himself took part of the same, that he might feel their infirmities, suffer, and die. And so the very same person who entered into covenant, fulfils every thing covenanted in the strictest sense. This view of the matter also demonstrates the greatness and reality of the love of God the Father to mankind sinners, in thus sending his only begotten Son into a state of real humiliation and suffering. And no less demonstrates the love of Christ, that he should voluntarily and cheerfully undertake to expose himself to sufferings so complicated, pains so exquisite, and ignominy so inconceivably great. Wonderful condescension! demonstrating a degree of love, not to be found among the most feeling of the sons of men. And what a firm foundation is here laid, for the most solid comfort and inexpressible joy.

When his poor weary followers find themselves surrounded with difficulties, and involved in poverty and want; how comfortable and cheering must it be for them to know and reflect, that he who is their glori-

ous Forerunner, experimentally knows, and is touched with a feeling of all their afflictions, infirmities and wants ! And when they consider that he not only went through a state of sorrow, poverty and grief, but also passed into the dark regions of death, and vanquished that king of terrors in his strongest hold. How may their minds be fortified, and they encouraged to enter that gloomy shade with quietness and serenity of mind ? Since they are assured, that as certainly as their glorious Head arose and ascended in triumph, having vanquished death and hell ; so certainly shall they be freed from its power, and conducted to those mansions of bliss that he hath prepared for them. How full of comfort is that short declaration of this mighty Saviour, recorded Rev. i. 17, 18. ' Fear not, I am the first and the last, even ' he that liveth, and was dead, and behold I am alive ' for evermore, Amen. And I have the keys of hell ' and of death.'

A view of this one Mediator between God and men, in his estate of exaltation, and reinstalment into the possession of that glory which he had with the Father before the world was, presents a no less comfortable prospect. He having ascended up far above all heavens, and being possessed of an energy whereby he is able to subdue all things unto himself, there can remain no doubt but he will fully accomplish all that remains to be accomplished of his undertaking, when he hath already accomplished the most astonishing and painful part of it. And if God spared not his own Son, but delivered him up for us all, how much more should he not with him also freely give us all things.

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things. When reconciliation is accomplished by his death, salvation will certainly be effected by his life. Therefore we may be fully assured, that if we are planted in the likeness of his death, we shall be also in the likeness of his resurrection.

Thus the Scripture-doctrine relative to this important subject; namely, the knowledge of the only true God and Jesus Christ whom he hath sent, is replete with comfort, in every point of view. It exhibits the early outgoings of the love of God through his only begotten Son, the brightness of his glory, and the express image of his person; and presents to our faith a glorious Captain of salvation, made perfect through sufferings, a great high Priest who can be touched with a feeling of our infirmities; even a mighty Saviour, who is able to save to the uttermost, all that come unto God by him. And this exhibition of the divine goodness, in proposing a happiness to mankind, in all respects greater than they can conceive; and in giving them all the security for their most certain enjoyment of it, in the way that he hath appointed, that their nature in its present state can admit of; is every way suited to inspire the soul with the truest devotion, and most exalted piety, and to inflame the heart with seraphic love; so as to draw forth all the powers of the soul, in humble praise to God, for such discoveries of boundless goodness, never-failing grace, and tender mercy, extending to all the works of his hand, through Jesus Christ his only begotten Son.

Seventh, This doctrine exhibits in the person of Christ, a Saviour, who is able to save unto the uttermost;

most; One who is qualified in every respect to accomplish all the Father's purposes, concerning his creatures in every state of their existence; and who is administering a dispensation of grace, righteousness, mercy, and truth, appointed by infinite wisdom, to effect the destruction of sin, and the perfection of holiness.

The ability of this chosen one, on whom the help of sinners is laid, to accomplish their salvation, is set forth in the strongest terms, and confirmed by the most undoubted facts. The excellency and strength of this mighty Saviour is clearly set forth, Isa. ix. 6. *For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; or thus:*

כי ילד ילד לנו	For a child being born for us,
בן נתון לנו	A son being given unto us;
וְהַמְשָׁרָה	Then, the government,
תְּהִי עָלָיו	Shall be upon his shoulder,
וְשֵׁם קָרָא שְׁמוֹ	And his name shall be called
פֶּלֶא יוֹעֵץ	The Wonderful Counsellor,
אֵל גִּבּוֹר	The Mighty One of Strength,
אָבִי עָר	The Father of futurity,
שֶׁר שְׁלוֹמִי	The Prince of Peace.

And Isa. lxiii. 1.

מִי זֶה בָּא מֵעֵדוֹם	Who is this that cometh from Edom,
וְהָמוֹץ בְּגָדָיו מִבּוֹזְרָחַ	With died garments from Bozrah?
זֶה הוּא הַגִּיּוֹר בְּלִבוֹשׁוֹ	This that is glorious in his apparel,
צֹהֵר בְּרֵב כֹּחַ	Triumphing in the greatness of his strength?

אֲנִי מְדַבֵּר בְּצִדְקָה	I that speak in righteousness,
לְהוֹשִׁיעַ רַב	Mighty to cause salvation.

130 The Doctrine and Consequences

As he is thus set forth as a mighty one, who is able to save to the uttermost; so his ability to accomplish this salvation, is manifested by incontestible facts: For (Col. i. 16, 17.) by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." Since, therefore, all creatures are the work of his hand, and depend on him for their being; he being also God over all, or the *disposer* of all events, and administrator of all providential interpositions. All the wonderful works that are beheld, in the works of creation and providence, demonstrate his wisdom and power. And when he took upon him the form of sinful flesh, and appeared in this world in a state of humiliation and poverty; even then, the attentive observers beheld his glory, as *the glory of the only begotten of the Father, full of grace and truth*; though those whose eyes were closed, by the prejudices they had conceived against his person, saw *no form, nor comeliness, nor beauty in him*, to excite their desire. When he appeared in the world, he not only manifested his ability to give relief from the various diseases to which human nature is liable in this life, but also his ability to conquer death in all its stages; raising one to life that had been dead some little time; another, when carrying to the grave; and another after he had been in the grave some days. And when he conquered death in his own person, by rising from among the dead, he manifested the energy of his quickening power, in causing

causing many of the saints which slept, to rise and come out of their graves after his resurrection; who went into the holy city, and were seen of many. And he is not only qualified to accomplish the Father's purposes, in respect of power, but also in respect of experience; for he was tempted in all points as we are, yet without sin; and experienced those afflictions, and tasted that death, for every one, which is the native consequence and fruit of sin. Isa. liii. 3, 7, 9. "He was despised and rejected of men, a man of sorrows, and acquainted with grief.—He was oppressed, and he was afflicted.—And he made his grave with the wicked, and the rich in his death." So that he not only experienced the griefs and sorrows of mortal life, but death also, and the state of the dead. It is but little that can be said, with certainty, in my opinion, of the state of the dead, between death and the resurrection: That the soul lives and acts after death, appears to have been very generally believed; yet some, who possess a very large share of learning and judgment, have denied it; but it may nevertheless be true. The parable of the rich man and Lazarus; the promise of Christ to the thief on the cross; and the desire that the apostle Paul had to depart, and to be with Christ, seem all to favour it. Whatever that state may be, it would seem that the Lord Jesus Christ condescended to experience that also. The Scriptures inform us, that he descended into the lower parts of the earth*; and that his soul was in hell†, whatever be meant thereby. If, therefore,

* Eph. iv. 9.

† Acts ii. 31.

fore, it would be an advantage to a captain, or leader, to have gone over the ground, he is to lead those committed to his care, the Lord Jesus Christ appears to possess this advantage, as a captain, or leader, and commander of the people; in that, as a Forunner, he hath gone through the various states, which those committed to his care, may have occasion to pass. And if it would be an advantage to a physician, that he had felt the diseases of his patients, and experienced in his own person also, the operations of the medicine he was to administer to them; the Lord Jesus Christ, as the great Physician, appears to possess this advantage also: For, Heb. ii. 18. 'In that he himself hath suffered being tempted, he is able to succour them that are tempted.' And, Heb. iv. 15. 'For we have not a high priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin.' And as he condescended to experience these temptations, in our nature, which are productive of *sin* and *death* in all those that yield to them; so he condescended to be made under that law, and observe those ordinances, which are productive of *righteousness* and *life*, in all those who observe them aright. And by his thus condemning *sin* in the *flesh*, by resisting every temptation to sin, and magnifying the law, and making it honourable, by fulfilling all *righteousness*; he hath shewn by example, as well as precept, how the *righteousness* of the law may be fulfilled in them that walk not after the *flesh*, but after the Spirit.

The Scriptures not only inform us, that the Lord Jesus Christ is qualified, in every respect, to accomplish

plish all the Father's purposes, relative to creatures, in every state of their existence; but also, that he is administering a dispensation, appointed by infinite wisdom, to accomplish the destruction of sin, and the perfection of holiness; and that he will continue this administration, till the end of its appointment be fully accomplished. A particular detail of this dispensation of grace, righteousness, mercy and truth, which *God the Father* hath been administering, and will continue to administer, by the Lord Jesus Christ, through the successive ages of his kingdom, cannot properly be attempted here to any considerable extent; yet a short, or general hint at what the Scriptures inform us concerning this important subject, seems very properly connected.

Having therefore attempted to give a short summary of what the Scriptures teach concerning the person of the Father and the Son; I shall here add a few particulars concerning the mediatory administration.

The dispensation that God the Father hath administered to mankind in all ages, has been by Jesus Christ his only begotten Son, the one Lord, by whom are all things; and this dispensation has been wisely and mercifully adapted, by infinite wisdom and goodness, to effect the happiness of the children of men, both in this life, and that which is to come; as will appear from a consideration of the law by which this administration is regulated, and the ordinances by which the privileges thereof are dispensed. This law is divided into two tables, the first of which respects their religious exercises, and the second their civil conduct; and these ordinances are of two kinds, the one for preserving

preserving and promoting their spiritual privileges, and the other, their outward privileges, or things that concern this life. And the sum of the whole is love to God and our neighbour.

As both the tables of the law are given by one lawgiver, so all the offices that are appointed for carrying that law into execution, are ordained by the same Lord. The Father is the fountain of all authority; and therefore, all laws, that are truly such, must be from him; but, as no creature appears to have immediate access to him, (and we are sure no man has,) it is Christ Jesus alone who is his immediate Son and servant, that is the judge, the lawgiver, and king. And his authority as a judge, a lawgiver, and king, extends over all; for all things are delivered into his hand, and all authority in heaven and earth is given unto him of the Father; and he is expressly declared to be the head of all principality and power, without exception. The Scriptures, therefore, make it abundantly evident, that the Lord Jesus Christ is the head of all law and government, that is of God; but, it would rather be blasphemy to say, that he is the head of all the laws and governments that men have invented and set up; for many of these are as opposite to the law and government, that he hath appointed, as light is to darkness. Jehovah expressly disclaims some that were set up by Israel, in imitation of the kings of the nations; and if he condemned the one, we cannot suppose he approved the other. *Hos. viii. 4.* 'They have set up kings, but not by me; they have made princes, and I knew it not.' Or as it might, I think, be read:

They

They have made kings that are not from me,

They have made rulers that I acknowledged not.

The laws and governments that are of men, must be as opposite to the law and government that is of God; as the doctrines of men are opposite to the doctrine of God. And the laws and governments that are of men, being earthly, and under the influence of the Spirit of the world, have been productive of wickedness, war, bondage, and almost every evil work. But, the law and government of God being heavenly, and under the influence of the Holy Spirit; is productive of righteousness, peace, liberty, and every good work.

As the ordinances in which the privileges of mankind are dispensed, are of two kinds, religious and civil; so they are to be administered by persons in distinct offices. Ecclesiastic office-bearers, have the oversight of the religious concerns of the people; and the great end of their administration is to promote sanctification, through the knowledge and belief of the truth. For this end, their lips should keep knowledge, and they should bear the law at their mouth. * They ought to read the word of God publicly, and give the sense, to make the people understand the reading †. And that they may discharge aright the duties of their office, they ought to give attendance to reading, to exhortation, to doctrine; to meditate on these things, and to give themselves wholly unto them; that their profiting may appear unto all ‡. They are to instruct with meekness, those that oppose themselves, and reprove, rebuke, exhort, with all long

* Mal. 2: 7. † Ezra, viii. 8. ‡ 1 Tim. iv. 13. 15.
‡ 2 Tim. ii. 23. & iv. 2.

long suffering and doctrine. In the discharge of every part of their duty, either as to doctrine or discipline, they are to avoid all lordship or dominion, over the faith, or persons of the people. For, 1 Pet. v. 1. 3. 'The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.' The persons here addressed, are called elders or presbyters, and they exercise the office of pastors, and bishops; for they are to feed the flock, which is the shepherds or pastors office; and they are to take the oversight, which is the office of the overseer or bishop. But though they are clothed with the authority of these complicated offices, they are expressly forbidden to act as lords over those in whose behalf they exercise these offices; and this prohibition appears to extend to all matters, either of doctrine, or government.—They, therefore, are not to impose any doctrine on the people, by virtue of any authority or dominion they have over them, in consequence of office; but only propose to their understandings, such doctrines as appear most agreeable to truth; and as the people have a right, so it is their duty, to judge how far any doctrine is supported by the word of God. The Bereans are commended, for exercising this right; and so tender is the apostle Paul of the peoples right in this matter, and careful to guard against usurpation

in office bearers, that he expressly disclaims all dominion of this kind, 2 Cor. i. 24. 'Not that we have dominion over your faith, but are helpers of your joy.' The people are also to judge when any ecclesiastic censure is to be inflicted; for the church at Corinth was to be gathered together, to inflict censure on the person guilty of incest. 1 Cor. v. 4, 5. In the decision of controversy, also the sense of the people is to be taken; for when the controversy about circumcision, and keeping the law, was to be considered, the people, as well as the apostles and elders were convened, Acts xv. 7. 12. 22. 23. 'And when there had been much disputing, then all the multitude kept silence. Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, and wrote letters with them after this manner: The apostles, and elders, and brethren, send, greeting, to the brethren which are of the Gentiles.' From this passage it appears, that the people called the multitude, the whole church, and brethren, in distinction from the apostles and elders, were not only present as hearers, but took part in the debate; for it was after the matter had been freely debated, not only by the apostles and elders, but all the multitude, and they had kept silence, that the sense of the whole was collected, or letters wrote, expressing the sentiments of the whole assembly, concerning that matter. This is an early and authentic example, and proves the authority of popular influence, in the decision of controversies, and consequently in all matters of a public concern.

As the law of God, or Scriptures of truth, secure the right of judgment to the people, so it likewise secures to them, the right of electing all their rulers, or ordinary officers, whether religious or civil. The choice of the people appears to be the only channel through which official authority is conveyed, in all ordinary cases. If any thing may be supposed to set aside the peoples choice, or suspend the exercise of that privilege; an extraordinary dispensation, or a divine choice being previously made known, might be supposed to do it: Yet we find, under that extraordinary dispensation that took place under the ministry of the apostles, when persons were to be appointed to office, the people were to look them out, or choose them. Acts vi. 3. 'Wherefore brethren, look you out among you seven men of honest report, full of the Holy Spirit, and wisdom, whom we may appoint over this business.' Here, we find, that however well qualified the apostles were, to choose for the people, they did not attempt to take the exercise of this privilege out of their hand. And when elders or presbyters were ordained, Acts xiv. 23. their ordination, or appointment to office, was by the peoples choice, expressed by stretching forth their hands, as the word *ἐκτίθησαν* rendered ordained, plainly signifies. The people of Israel were also, under a very extraordinary dispensation, when they were led through the wilderness, under the conduct of Moses, a most extraordinary prophet; yet then, when rulers were to be appointed, Moses does not choose for the people, but commands them to

take

take or choose wise men to be appointed for that purpose.

The people's choice was not even set aside, by a divine choice being previously made, in the cases of Saul and David.

Liberty of choice is a most excellent principle, and the free exercise of that principle, in things either of a private or public nature, is a most valuable privilege; however much both the one and the other has been abused by men, either in their private or public capacities. It does not appear that any person, or number of persons, can be happy in the enjoyment of any thing that is not the object of their choice; and so tender is God of that liberty of choice, which is so essential to happiness, that so far as we know, it never has, and never will be violated by him. Even those who have screwed predestination, almost, if not altogether, into fatality, have held, or pretended to hold, at the same time, that "No violence is offered to the will of the creature." How highly criminal and inexcusable must they be then, who deprive others of a privilege that God hath given, and which they themselves would be unwilling to want? Yet how few, even under the freest and mildest earthly governments, enjoy judges and officers by their own choice?

If we attend to the royal law, or law of Christ, revealed in the scriptures of truth, we will find that the freedom of the people, is particularly secured, both in respect to the manner in which rulers were to come into office, and the manner in which the duties of their respective offices were to be administred. Though the Mosaic dispensation was a
state

state of bondage, compared with that which was revealed by the appearance of Christ in the flesh, and the preaching of his apostles; yet even in that dispensation, the freedom of the people was very fully provided for. The great council of elders which was to assist Moses, and the succeeding judges, in managing the public concerns of the people, were to be chosen by the people whose concerns they were to manage; for Moses said, Deut. i. 13. 'Take ye wise
' men and understanding, and known among your
' tribes, and I will make them rulers over you.' And the Lord honoured their choice very remarkably, as we are informed, Num. xi. 25, 26. 'The Lord came
' down in a cloud, and spake to him, and took of the
' spirit that was upon him, and gave it unto the se-
' venty elders; and it came to pass, when the spirit
' rested upon them, they prophesied, and did not
' cease. But there remained two men in the camp;
' the name of the one was Eldad, and the name of the
' other Medad, and the spirit rested upon them, for
' they were of them that were written, though they
' went not out into the tabernacle; and they pro-
' phesied in the camp.'

All the judges and officers that were to be appointed in the several cities of the land, were to be set up, or chosen by the people; for, Deut. xvi. 18. 'Judges
' and officers shalt thou make thee in all thy gates,
' which the Lord thy God giveth thee throughout
' thy tribes; and they shall judge the people with
just judgement.' These instances clearly prove the divine right of the people to chuse their representatives in the great council, parliament, or congress;
and

and their power to create all the judges, from the highest to the lowest court of justice. And if the creating or setting up of kings adds any thing to the Majesty of the people, they possess this power also; but the exercise of their power this way has been their disgrace, and they have found their punishment, in a great measure, in the consequences.

When the people of Israel were permitted to set a king over them, there were such regulations given by divine authority, as would, if properly attended to, have effectually secured their freedom, Deut. xvii. 14. 20.

‘ When thou art come into the land which the Lord
‘ thy God giveth thee; and shalt say, I will set a king
‘ over me, like as the nations that are about me; thou
‘ shalt in any wise set him king whom the Lord thy
‘ God shall choose; one from among thy brethren shalt
‘ thou set over thee; thou mayest not set a stranger
‘ over thee who is not thy brother. But he shall not
‘ multiply horses to himself, nor cause the people to re-
‘ turn to Egypt, to the end he should multiply horses;
‘ for as much as the Lord hath said unto you, ye shall
‘ henceforth return no more that way. Neither shall
‘ he multiply wives unto himself, that his heart turn
‘ not away; neither shall he greatly multiply to him-
‘ self silver and gold. And it shall be when he sitteth
‘ upon the throne of his kingdom, that he shall write
‘ him a copy of this law in a book, out of that which
‘ is before the Priests, the Levites; and it shall be
‘ with him, and he shall read therein all the days of
‘ his life, that he may learn to fear the Lord his God,
‘ to keep all the words of this law, and these statutes
‘ to do them, that his heart be not lifted up above his
‘ brethren.’

‘brethren.’ From this passage it is plain, that if kingly government should become the people’s choice, the right of making or setting up the king belonged to them; for the setting up is mentioned as their act. And so tender is God of their right in this particular, that he does not set it aside by his own choice; for though their king was to be God’s choice, and from among their brethren, it was their act in setting up, that made him king. What is doctrinely laid down in this passage, was practically exemplified in the cases of Saul and David. With respect to Saul, we are informed, that he was chosen of the Lord, 1 Sam. ix. 17. and anointed by his command, 1 Sam. x. 1. and also chosen by lot, 1 Sam. x. 17. 25. Yet, after all, he was made king by the people at Gilgal, 1 Sam. xi. 14. 15. With respect to David also, we are informed, 1 Sam. xvi. 13. ‘Then Samuel took a horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.’ Yet long after, when he was at Hebron, 2 Sam. ii. 4. ‘the men of Judah came, and there they anointed David, king over the house of Judah.’ From this concise account, which the sacred historian gives of this matter, it appears, that the men of Judah considered the exercise of their right, to set up him whom the Lord had chosen, as necessary to make him king over them. And when they exercised this right for themselves, they were careful not to violate the right of the rest of the tribes, to choose for themselves as well as they; for they only anointed David king over the house of Judah.

No person could have a better right to authority
over

over a people independent of choice than Saul and David had; yet neither the one nor the other attempted to support his claim without the choice of the people. And no persons could have a better pretence to choose for others, than the men of Judah had to choose David for the rest of the tribes, yet they make no pretensions that way: So sacred, it seems, was the right of election held by that people in those times.

The law of God not only secured the freedom of election to the people, and allowed them to set up a king, should that form of government become the object of their choice; but provided the most effectual securities, to prevent their being oppressed by the king they might set up. The most effectual way to prevent men from doing mischief, is to deprive them of the means of doing it. A large army, and a rich treasury in the hand of the king, is not only a burden upon the people to support, but the most effectual means to reduce them to slavery, by the arts of corruption and violence. When, therefore, the law of God deprived the king of a great army, by prohibiting a multiplicity of horses for himself; and of a rich treasury, by prohibiting a great increase of silver and gold, it deprived him of the two great and most effectual engines of oppression and bondage. He was, moreover, to read continually in the book of the law, that he might fear the Lord, perform his statutes, and that his heart might not be lifted up above his brethren.

Might we not suppose that a people might be very safe with a king under these regulations? Surely they would, if these regulations had been properly observed.

ved. But such is the propensity of the human heart to the abuse of power, that there appears to be a danger in kingly government under the best regulations; and hence it appears, that this mode of government was not ordained of God from the beginning, but that he indulged his people in this, as in some other things, for the hardness of their hearts. This appears very evident from Gideon's answer to them that were for him and his son to rule over them. Judges viii. 23. 'And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.' We have the testimony of God himself, that asking a king was a rejecting of him. 1 Sam. viii. 7. 'And the Lord said unto Samuel,—they have rejected me, that I should not reign over them.' And that their wickedness was great in asking a king, the prophet Samul also testified, and proved, by an extraordinary manifestation of divine power, in confirmation of what he said, 1 Sam. xii. 12. 17.

The privileges and liberties of the people are further enlarged and secured under the New Testament: For, as the doctrine of the kingdom of God, as preached by Christ and his apostles, was directly opposite to the dominion and oppression exercised by the rulers of the world; so the fall of these under the power of Christ, to be manifested in the New Testament dispensation, is particularly declared. Psal. lxxii. 11. 'Yea, all kings shall fall down before him; all nations shall serve him.' For Isa. ii. 12. 'The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up,

'up, and he shall be humbled.' The fall of the mighty potentates of the world was sung by the blessed virgin, when with child of the Apointed Saviour, of whom it was said by the Angel, Luke i. 32, 33. 'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.' For her words, ver. 51, 52. might, I think, be read literally thus:

Εποίησεν κρατος εν βραχίονι αυτου.

He will exert strength with his arm;

Διασκορπισει υπερηφανους.

He will scatter the arrogant ones,

Διανοια καρδιας αυτων.

In the thoughts of their own hearts.

Καθισας δυναστεας απο θρονων.

He will put down the mighties from thrones,

Και υψωσει ταπεινους.

And he will lift up the lowly ones.

The promise that Christ should sit on the throne of David, necessarily implied, that kingly government, as exercised by David, and might have been exercised by his seed; had they observed the directions that were given, Deut. xvii; was to be exercised no more by any person, but Jesus Christ alone, over *that people*, that should form the *kingdom of God*; after he appeared, and manifested himself to be the *Son of God*, and the *King of Israel*. Which is the confession of faith, of an Israelite indeed, in whom is no guile. The kingly character

character of Christ was eminently confessed when he rode into Jerusalem. This appears to be the last time he came to Jerusalem from a distant part of the country, and the only time that he did ride into that city; and all the Evangelists are particular in narrating the confession that was then made of his kingly character. He had abundantly manifested his prophetic and priestly characters, by the doctrines he had taught, and the miracles he had done among the people; and by these also his kingly character was manifest, as they were all united in the character of the promised Messiah. But as then, and ever since, his kingly character was, and has been most opposed; it was ascertained by the clearest evidence, arising from the accomplishment of prophecy, the testimony of witnesses, and the concurrence of actions. Matthew, when giving an account of bringing the ass, putting their clothes thereon, and Jesus riding, says, * * All this * was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of * Zion, behold thy *King* cometh to thee, meek, and * sitting upon an ass, even a colt, the foal of an ass.— * And the multitude that went before, and that followed, cried, saying, Hosanna to the Son of David; * blessed is he that cometh in the name of the Lord, * hosanna in the highest,——Mark says, * † They * brought the colt to Jesus, and cast their garments * upon him, and he sat upon him.——And they that * went before, and they that followed, cried, saying, * Hosannah, blessed is he that cometh in the name of * the Lord. Blessed be the kingdom of our father * David,

* Matth. xxi. 4.

† Mark xi. 7.

‘David, that cometh in the name of the Lord.’—
 Luke says, ‘ * And they brought him to Jesus; and
 ‘they cast their garments upon the colt, and they set
 ‘Jesus thereon. And as he went, they spread their
 ‘clothes in the way. And when he was come nigh;
 ‘even now at the descent of the Mount of Olives, the
 ‘whole multitude of the disciples began to rejoice, and
 ‘to praise God with a loud voice, for all the mighty
 ‘works that they had seen, saying, Blessed is the King
 ‘that cometh in the name of the Lord, peace in
 ‘Heaven, and glory in the Highest.’—These passages
 do all agree, that a prophecy of the coming of Christ,
 in character of a king, received a most circumstantial
 accomplishment; and that the whole multitude of
 the disciples made a public confession of him in that
 character. And the importance of this confession
 may be judged from the necessity of it; for, says
 Christ himself to the Pharisees, who were offended at
 it, Luke xix. 40. ‘I tell you, if these should hold
 ‘their peace, the stones would immediately cry out.’
 A testimony so important and necessary, certainly de-
 serves the particular attention of all who profess to be
 the disciples of Christ; and from this testimony, as re-
 lated in the above passages, the following propositions
 appear undeniably evident.

1. That Christ was the son of David, according to
 the flesh, and the heir of his throne. For they say,
Hosanna to the Son of David.

2. That his right to the throne of David was not
 founded on his being the Son of David *alone* nor *prin-*
cipally; but also, and chiefly, on his *coming in the*

G 2

name

* Luke xix. 35.

name, or by the authority of God Most High. For they say, *Blessed is he that cometh in the name of the Lord. Hosanna in the Highest.*

3. That when Christ was thus confessed to be a king, he was confessed to possess this character, not of himself, but by virtue of his coming in his Father's name, who had anointed him king over his holy hill of Zion. For they say, *Blessed is the king that cometh in the name of the Lord.*

4. That the coming of the kingdom of David was connected with the coming of Christ, as his Son, according to the flesh. For they say, *Blessed be the kingdom of David our father, that cometh in the name of the Lord.*

5. That the joy of the disciples on this occasion, arose from the hope of the salvation they expected, from the exercise of that kingly power, which they then so fully confessed to belong to Christ. This appears from their crying *Hosanna*, which appears to be the Hebrew word *הושיענו* *save now, or cause now salvation.* It may, therefore, I think, be inferred from this confession, and our Lord's approbation of it, that as the Son of David, the heir of his throne, and the restorer of his kingdom; he behoved, in his kingly capacity, to exercise all the power that David exercised, and restore his subjects to all the privileges they enjoyed under the reign of David. Now it is evident, that under the reign of David, the people not only had the worship of God more regularly exercised among them than it had been for some time before; but were also delivered from the oppression of all the nations that were about them. But, be-

cause

cause this idea of the kingdom of Christ, agrees not with what has hitherto been *seen*, therefore, many conclude that the kingly government of Christ, extends not to the outward privileges of his people; this, however, comes not well from those who profess to *walk by faith*, not by *sight*. Those who do this, stand nearly in the same predicament with those who would determine the nature of David's kingdom, from the state of his followers during the reign of Saul. That the kingdom of God, or kingdom of heaven, which the disciples of Christ expected to take place under his reign, included the outward as well as the inward, the civil as well as the religious privileges of his people, is allowed to be their opinion, by all, so far as I know, not only till his death, but even after his ascension; it therefore seems to show no great capacity in the disciples to receive, nor in the Teacher to communicate just ideas of this kingdom; if, after spending so much time in instructing them in that very thing, they were so grossly mistaken, in what was so easily made plain. The opinion, that the kingly authority and administration of Christ extends only to the spiritual concerns of his people, seems attended with consequences unfavourable to the honour of the apostles, and the interest of the faithful in general; opposite to many clear declarations of Scripture-prophecy, and the express declaration of Jesus Christ himself.

It appears unfavourable to the honour of the apostles, that they with the rest of the disciples should found their joy upon a false hope, which they must have done, in part at least, if they rejoiced in the

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hope

hope of a salvation, that he, as a king, was never to work. And it appears still more unfavourable to the apostles, as the disciples of so eminent a teacher; if after he had spent so much time in teaching them before his death, and continued forty days on earth after his resurrection, speaking to them the things concerning the kingdom of God, they still understood, not what might have been so easily known of the nature of that kingdom. The text *, however, that is frequently taken, for the foundation of this opinion, affords not the least support to it, but rather the reverse; for the question proposed by the apostles, was not about the nature of the kingdom, but the time of its restoration; nor does the answer of Christ imply the most distant hint that they did not understand the nature of that kingdom, but only that it was not for them to know the times and seasons which the Father had put in his own power. He does not say, they should receive wisdom, or better information concerning the kingdom of God, after they received the Holy Spirit, than he had given them before; but that they should receive *duration power, or ability*, to be his witnesses, both in Judea, in Jerusalem, in Samaria, and into the uttermost parts of the earth.

The power of witnessing here promised, does not appear to consist in their being inspired with the knowledge of the things they had not seen nor heard, for in that case their hearing the words, and seeing the works of Christ, could be of no advantage; but as they were to be witnesses of all things that he did, either in the way of teaching, or working miracles; and

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the Spirit enabled him to do this, by bringing all things to their remembrance, not only what he did but also what he said. Agreeable to this, Peter says, Acts x. 39. 'We are his witnesses of all things which he did.' And our Lord, when promising the Spirit as a comforter, says, John xiv. 26. 'He shall bring all things to your remembrance, whatsoever I have said to you.' And John xv. 27. 'Ye also shall bear witness, because ye have been with me from the beginning.'

It has a very unfavourable appearance to the interest of the faithful, to suppose, that under the New Testament dispensation, no provision is made for their outward liberty and privileges, which were so fully provided for under the former dispensation. According to this supposition, the second table of the law belongs not to the kingdom of God in the present dispensation; and the administration thereof is no more in the hand of Christ, nor is it to be exercised by his saints. This opinion is attended with the most absurd consequences; for, according to it, believers must be divided, each individual must be divided, so as his mind or soul may be a subject of the kingdom of God, and his body a subject of the kingdoms of the world; he must, therefore, be subject to the law of God in his mind, and subject to the laws of men in his body; he must be subject to the will of God, and serve him with his mind, and be subject to the will of men, and serve them with his body, at the same time. And hence, he behoves to look to God, for all that respects his soul, and seek it in the administration of the kingdom of heaven; and for

all that respects his body, he behoves to look to man, and seek it in the administration of the kingdoms of the world. Much might be said here, but I shall pass it at present.

It is opposite to many clear declarations of prophecy, both in the Old and New Testament, I shall here only instance two, Psal. lxxii. 2, 3, 4. 'He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.' In so far as this passage respects the New Testament church, it declares, that righteousness, peace, and freedom from oppression, would be connected with the reign of Christ, the true Solomon, or peaceful one. Luke i. 67, 75. 'And Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of those that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham: That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.' This prophecy hath an undoubted

doubted respect to the New Testament dispensation, and declares in the plainest manner, that by virtue of Christ being raised up a horn of salvation in the house of David, his people were to expect salvation from the hand of their enemies, and them that hated them; and that in agreement to what had been prophesied by the prophets that had been since the world began. And that the salvation here prophesied, respected a deliverance from the power and oppression of wicked men in this life, appears evident in that they were thereby to be put in a capacity to serve him without fear all the days of their life; which is directly opposite to the opinion, that the administration of Christ has no respect to the outward privileges of his people.

This opinion, which supposes the administration and kingly authority of Christ to extend only to the spiritual or religious concerns of his people, is also expressly opposite to his own declaration; for he says, Mat. xxviii. 18. "All power, or *exousia* authority, in Heaven and earth is given unto me." And John v. 22. 27. "The father judgeth *judges* no one but hath committed all judgement unto the Son. And hath given him authority to execute judgement also, because he is the Son of man." From these passages which exhibit the testimony of the Lord himself, concerning the extent of his power and authority to judge and execute judgement; it is evident, that no power that is of God, can be exercised in Heaven or in earth, that is not from Christ the one Lord, by whom are all things; nor can any have authority from God, to judge in any case, if they receive it not

from God, through Jesus Christ the one Mediator, who by the appointment of God the Father, is Lord and Judge of all.

The kingly character and authority of Christ, as extending to outward things, as well as things that are spiritual, is not only ascertained by the declaration of prophecy, the confession of his disciples, and his own testimony, but also by his actions; for after his disciples had made the confession, before taken notice of, concerning his kingly character, and expressed their joy in him as the King who would save them; he immediately manifested the exercise of his kingly authority, by taking cognizance of the state of the temple, and reforming in the first place, the most gross abuses. The Evangelists are also particular in relating this matter; we are informed, Mat. xxi. 12. "And Jesus went into the Temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves." Mark xi. 11. 16. "And he entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even tide was come, he went out unto Bethany with the twelve. And on the morrow, they came to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple." Luke xix. 45. "And he went into the temple, and began to cast out them that sold therein, and them that bought."

‘bought.’ He also practically asserted the nullity of the Jewish rulers, who had made void the law of God by their traditions, and of the Gentile rulers who had rejected that law; by declining their authority to judge in his case. For he would not answer a word to any charge they brought against him, which was putting the highest contempt on their authority. Mark xiv. 60, 61. ‘And the High Priest stood up in the midst, and asked Jesus, saying, answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing.’ Mat. xxvii. 12, 13, 14. ‘And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, hearest thou not how many things they witness against thee? And he answered him to never a word.’ But though he would not answer to a single charge which they proposed as his judges, he readily answered what they asked him concerning his own character; for when the High Priest asked, Mark xiv. 61, 62. ‘Art thou the Christ, the Son of the Blessed?’ Jesus said, I am. And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven.’ And when Pilate asked, John xviii. 37. ‘Art thou a king then?’ Jesus answered, thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth, or this truth.’ But when Pilate began to talk of his own power, as extending even over Christ; and to urge him, it would seem, from *that consideration*, to defend himself before him in the capacity of a *judge*, clothed with *authority* to justify, or condemn; the Lord Jesus immediately

immediately checks his presumption. John xix. 10. 11. 'Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above.' According to these words, our Lord denies that Pilate could have any power against Him, if it was not given to him from above; but instead of being from above, it was from the imperial power of Rome, which was founded on, and supported by, wars and fightings, which proceeded not from above, but from the lusts that warred in the members of these ambitious mortals, who endeavoured to enslave the world. It was therefore as impossible, that that power which disturbed the peace, injured the liberties, and destroyed the lives of mankind, could be of God, who is the fountain of mercy, liberty, and peace; as it is impossible that cold and darkness can be from the sun, which is the fountain of light and heat to this world. The original words, I think, express the denial of Pilate's authority still more strongly. They are these: οὐκ ἔχω ἢ ἐξ ὀφείλει, ἢ ἐκ τοῦ καίσαρος, καὶ οὐκ ἐκ τοῦ θεοῦ. Thou hast not power, not any against me; if it was not given to thee from above.

The right of the people to set up, or appoint their judges under the New Testament dispensation, is not only implied, in the continuance and enlargement of their former privileges in general, but express in the plainest manner, 1 Cor. vi. 4. 'Set them to judge.'

And the people are secured in the possession of this, and every other right and privilege, by the prohibition that

that is given, forbidding all dominion among the disciples of Christ over one another.

This prohibition, however little attended to, is a proclamation issued by the highest authority; an authority, before which, the authority of all earthly courts must fall, like Dagon before the Ark. And as it is given by the highest authority, the observation of it is recommended by the most respectable example. Mark x. 42. 45. 'Jesus called them unto him, and saith unto them, ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority over them. But it shall not be so among you.

But whosoever will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be servant of all. For even the Son of Man came not to be ministred unto, but to minister, and to give his life a ransom for many.'—Nothing can more effectually secure the liberties and privileges of the people, than what is here enjoined; for the rulers or judges who are great among the people, and who, for the greatness of their talents, have been appointed to office, are, according to this law, to be considered as the servants of the rest, and the chiefest of these, as the servant of all. As this agrees with the constitution of government under the former dispensation, so it agrees with that universal rule, which *all* seem to allow to be just, but with which few comply in practice; that is, *All things whatsoever ye would that men should do unto you, do you even so to them.* No man can be willing that the person or persons appointed to protect and preserve to him

him the enjoyment of his property and privileges, should deprive him of these very things; yet it has been the constant practice of the rulers of this world, to rob the people of their most valuable privileges, and demand whatever part of their property they saw occasion for, to support their ambitious and avaricious designs. And this being a perversion of rule, our Lord does not call them rulers; but only says *sed di. dicuntur reges* that they seem, or are thought to rule. Inattention to what our Lord says here, and in many other places of Scripture, and inattention to the nature of government, as ordained of God, has led to a gross perversion of several passages of Scripture, and perhaps none more than Prov. viii. 15, 16. and Rom. xiii. 1. 6.— From which it has been held, that all the powers of the world are of God, and that it is criminal in the highest degree, to resist the powers that be, whatever they are. Would it not be blasphemy to say, that all the kings, princes, judges, and nobles of the earth, have ruled, and framed their decrees, by Christ, or the wisdom of God? And to say, that all the powers that be, or have been, are of God, is contrary to his own testimony, Hos. viii. 4. It would also follow, that all those who have resisted wicked and oppressive governments, and, at the expence of their blood, have restored to their fellow men, some of their lost privileges; must receive damnation, as the reward of their generous and public spirited services. Such sentiments may perhaps pass with the inattentive, and be agreeable to the slaves of despotism, especially if they partake of the gain of oppression; but can never agree with the generous and benign principles of true liberty, nor have they

they the smallest support from the texts ; in my opinion, at least. The texts do indeed clearly prove, that all rule should be by Christ, or the wisdom of God manifested in him ; and that whoever are the powers to whom every soul must be subject, must be so, by being appointed of God ; which can only be, by coming into office according to the rules of his word ; for nothing can be his ordinance, that agrees not with what he has ordained therein. Whoever reads the passages attentively, considers their scope, and compares them with the rest of the Scriptures of truth, will, I think, be satisfied as to what has been said. I shall therefore only add, what I think is a literal translation of the texts, Prov. viii. 15, 16.

By me kings מלכים should reign,
 And counsellors ישרים should decree justice ;
 By me rulers נאמרים should rule,
 And the captains, or leaders ;
 All the judges of the earth.

Rom. xiii. 1. *Let every soul be subject to the higher, or excelling authorities for authority is not, if not of God, or under God ; for being powers, they are appointed under God.*

That government which God hath revealed, and is administering to mankind by Jesus Christ, and which he has given us an opportunity to know, by the scriptures of truth ; not only secures the right of election to the people, and deprives the rulers, or judges, of all dominion or lordship over them ; but also gives the people a right, to prevent any unjust sentence being passed against any person, who might come before the judge or judges.

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The duty of the judges is set forth, Deut. i. 16, 17. 'And I charged your judges at that time, saying, 'Hear the causes of your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgement, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgement is God's.' Rom. xiii. 3. 4. 'For rulers are not a terror to good works, but to the evil, Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil.'* They are in a particular manner to do justice to the widow and fatherless, the poor and oppressed, Psal. lxxxii. 3, 4. 'Defend the poor' and

* Can we suppose the rulers to whom the Apostle gives such high characters, and from whom he gives believers ground to expect so great privileges, to be the same with those he calls unbelieving and unjust? And reproves the Corinthians for going to law before, to obtain judgement in matters that pertained to this life? 1 Cor. vi. 1. 6. We are sure he reproves the Corinthians for going to law before the Roman judges, and charges them with fault in so doing; which he could have done, I think, had their doing so been an application to an ordinance of God for that end, or had these rulers been his ministers, appointed by him to wait continually on that very thing. It therefore appears to me, that in the one case he shows, that believers are not to apply to the rulers of the world, whose judgement being guided by the laws and customs of men must be unjust; and in the other, he shows the excellency and usefulness of government as divinely institute.

and fatherless; do justice to the afflicted and needy.
‘ Deliver the poor and needy, rid them out of the
‘ hand of the wicked.’ They must take no gift from
those who apply to them for judgement. *Exod. xxiii.*
6. 8. ‘ Thou shalt not wrest the judgement of thy
‘ poor in his cause. And thou shalt take no gift, for
‘ a gift blindeth the wise, and perverteth the words
‘ of the righteous.’ *Deut. xvi. 19.* ‘ Thou shalt not
‘ wrest judgement, thou shalt not respect persons,
‘ neither take a gift; for a gift doth blind the eyes of
‘ the wise, and pervert the words of the righteous.’
The peoples right to prevent any arbitrary or unjust
sentence being passed by the judge or judges, may
be gathered from sundry passages of scripture; but
as it would be improper here to enlarge on this sub-
ject, I shall only quote the following. *Deut. xvii. 6,*
7. ‘ At the mouth of two witnesses, or three witnesses,
‘ shall he that is worthy of death be put to death; but
‘ at the mouth of one witness he shall not be put to
‘ death. The hands of the witnesses shall be first
‘ upon him, to put him to death, and afterwards the
‘ hands of all the people.’ And *Deut. xix. 15.* ‘ One
‘ witness shall not rise up against a man for any ini-
‘ quity, or for any sin that he sinneth; at the mouth of
‘ two witnesses, or at the mouth of three witnesses,
‘ shall the matter be established.’ From these passages
it appears, that in all cases two witnesses are necessary
to establish the fact, or facts, upon which judgement
is to proceed; for it is expressly said, one witness
shall not rise up against a man, for any iniquity. And
it appears also, that judgement is to be given accord-
ing to the verdict of a congregation, or assembly of the
people,

people, collected to attend the trial ; for if the person be found guilty, the people thus assembled are all to take part after the witness, in the execution of the sentence. That what is commonly called a jury, or congregation of the people, were to attend in matters of judgement according to the law of God, appears also from what is said concerning the case of the person who might kill another unwittingly, Num. xxxv. 12. 23. ' They shall be unto you for cities of refuge from the avenger ; that the man-slayer die not, until he stand before the congregation in judgment. Then the congregation shall judge between the slayer and the avenger of blood. And the congregation shall deliver the slayer out of the hand of the revenger of blood.' What a pity is it, that a law, the sum of which is love to God, and our neighbour ; and the administration of which, in every point of view, appears so well calculated to promote the liberty and happiness of mankind, should be so universally neglected and misunderstood.

The doctrine of the kingdom of God, seems to have been as universally, and as much misunderstood as the doctrine of the Trinity ; and a right understanding of it appears to be no less important. The term *kingdom of God*, like many other terms in scripture, seems to admit of various acceptations ; for this term appears to mean something different, or the same thing under different circumstances, when used, Mat. xxi. 43. from what it means, 1 Cor. xv. 50.

The kingdom of God, or that state of it, which is spoken of in the last text, appears plainly to mean that state, and administration of the kingdom of Christ and of
God,

God, of which the raised and changed saints will be the subjects. Let us view the passage, 1 Cor. xv. 50. 52. 'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at or by the last trumpet; for it shall sound, and the dead shall be raised incorruptible, and we shall be changed.' What is revealed of the nature and administration of the kingdom of God in this point of view, is well suited to stimulate, but not to direct the conduct of men, in the present state of things; the direction of human conduct, must therefore be learned from the nature and administration of that state of the kingdom of God, of which men in a state of mortality are the subjects; and the Lord Jesus Christ appears to speak of the kingdom of God in this point of view, when he said unto the Jews, Mat. xxi. 43. 'Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.'

The kingdom of God here, appears plainly to mean that rule, authority, and power, revealed in the word of God, the administration of which, together with that word, was committed to the people of Israel, when God said unto them, Exod. xix. 5, 6. 'Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.' The tribe of Judah possessed the privileges

privileges of this kingdom longest, according to the prophecy of Jacob, Gen. xlix. 10. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come, and unto him shall the gathering of the people be.' But as all privileges are to be enjoyed in believing the promises of God, the Jews lost these privileges, when they were broken off for their unbelief; and when the Gentiles were grafted by faith, 'into the olive tree from which the Jews were broken off, the privileges of the Jews were transferred to the Gentiles, and then they bore the same characters. Thus, we find the apostle Peter, when writing unto believers in general, who were chosen according to the foreknowledge of God, through sanctification of the Spirit unto obedience; of whom he says, that in time past they were not a people, being as sheep going astray; these having become the people of God by faith, he gives them the same characters that were formerly given to the Israelites, 1 Pet. ii. 9. 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.' From what this apostle here says of the New Testament church, it is evident, that both the regal and sacerdotal power which was possessed by the Old Testament church, was transferred to the New. There was indeed an alteration made in the mode of the administration of both, especially in what related to the priesthood; but no essential part of the administration was abolished, nor ever will, till the ends of them are fully answered, and that is, the sanctification, and subjection of all things to God. The alteration that took place in the law, as it respected the priesthood, appears

pears to be chiefly this; that after Christ appeared as the Great High Priest over the house of God, he was no more to be represented on earth, by any single person, sustaining the character of high priest over the kingdom of God upon earth, as Aaron did; that all the typical actions and things which represented the destruction of sin and the perfection of holiness, when these things were perfectly exhibited in the person of Christ, behove to be abolished; and that the subjects of the kingdom of God are no more confined to a family or tribe, in the choice of ecclesiastic ministers, but are free to choose and appoint persons duly qualified, to the oversight and charge of their religious concerns, of whatever nation, kindred, or family they may be.

The alteration that took place in the law, respecting the administration of regal power, appears to consist chiefly in the exclusion of every person from the throne of the kingdom, but Christ alone; and the enlargement of the people's privileges, with security against their being oppressed by an unlawful dominion. The exercise of the rule, authority, and power that belongs to the kingdom of God, or the ordinances of religious and civil government, being the administration of the law of God; must be as unchangeable, and perpetual as that law, which is the perfect rule of righteousness. The Lord Jesus Christ, being the head of all *principality and power, or rule and authority*, as the words might be read; the disciples of Christ are to acknowledge no other head, but him alone; either in matters religious or civil. They must, therefore, call no man Lord, nor assume Lordship over others; for one is their
Lord

Lord even Christ, and all they are brethren. So that no one, whatever office he may hold in the church or in the state, can possess more than a ministerial power, or be considered in any other view than the *servant* of Christ, and of the church which is his body; or the *minister* of God, and *servant* of the people.

The advantages that would result from a right exercise of the *rule* and *authority*, revealed in the word of God, are set forth in many passages of the sacred records; and are all implied in the character of Christ as *Priest* of the *Most High God*, the *King* of *righteousness*, and the *King* of *peace*. The happy consequences that are connected with the right exercise of this power, is set forth in a very beautiful and elegant manner, Isa. i. 26. 'I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city.' Isa. lx. 17, 18. 'I will also make thine officers peace, and thine exactors righteous. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.' 2 Sam. xxiii. 2, 3, 4. 'The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me. He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by a clear shining after rain.' The last of these

these verses would, I think, be more literally read thus :

He that ruleth-in Adam * (should be) just,
 Ruling in the fear of God ;
 Then—— (the exercise of rule would be,)
 As the light of the morning,
 The sun rising (in) a morning without clouds,
 Shining after rain (on) the bud of the earth.

That righteousness, peace, prosperity, and safety may be expected as native consequences of the restoration of judges, counsellors, officers, and exactors, according to the promise of God, is abundantly evident from these passages of Isaiah's prophecy that have been quoted ; and all who inherit the promises of God, must inherit them through faith, manifested by obedience to his precepts. Agreeable to this, the last words of David declare, that justice or righteousness, and the fear of God, are necessary qualifications in every one that rules over men ; and they also declare, that when rule is thus administred, it will, be like the light of the morning, diffuse joy and gladness in the hearts of those who shall enjoy it, and make
 righteousness

The word *Adam* occurs here, and in sundry other places of Scripture. I apprehend, in the same sense, that the word Jacob and Israel frequently occur ; that is, the name of the person is put for his posterity. And, in this place it shows ; that the precepts of the law, respecting rulers, are as universally obligatory as the law itself ; that is, that all the seed of *Adam* are obliged, by the authority of God, to observe them.

righteousness and peace spring up before all people*, as the bud of the earth is made to spring up, by the shining of the sun in a morning, without clouds, after rain.

That the kingdom of God will prevail over all the earth, and that all nations, and all nature, will feel the benign influence of its government, is emphatically set forth in the book of Psalms. I shall give what I think a literal translation of the following passages: Psal lxxxv. 11, 12, 13.

11. Truth shall spring from the earth,
When justice or righteousness
Hath been made to look down from the heavens.
12. Moreover Jehovah will give what *is* good,
And our land shall yield its increase.
13. Justice shall go before his face,
And shall set in the way of his steps.

Psal xcvi. 10. 13.

10. Say ye among the nations, Jehovah *is* king,
Yea the world shall be established,
It shall not be removed;
He shall judge the peoples
With the greatest uprightness.
11. The heavens shall rejoice,
And the earth shall be glad,
The sea shall shout, and the fulness thereof;
12. The fields shall rejoice, and all that *is* therein,
Then all the trees of the wood shall sing;
13. Before the face of Jehovah when he cometh,
For he cometh to judge the earth;
He will judge the world with justice,
And the peoples with his truth.

* Isa. xlv. 8. and lxi. 11.

Jehovah reigning, the earth shall rejoice;
The multitude of islands shall be glad.

Psal. xlviii. 6. 9.

With trumpets and the sound of the cornet,
Make ye a joyful sound,
Before the face of Jehovah the king.
The sea shall roar, and its fulness,
The world and them that dwell in it;
The floods shall clap hands together,
The mountains shall rejoice;
Before the face of Jehovah,
When he cometh to judge the earth.
He shall judge the world with righteousness,
And the peoples with the greatest uprightness.

What is held forth in these passages, as cause of universal joy, has never yet taken place in the earth; but must certainly take place in due time, with the accomplishment of many other promises; such as, *Isa. xi. 9.* 'The earth shall be full of the knowledge of the Lord as the waters cover the sea.' And *Zech. xiv. 9.* 'The Lord shall be king over all the earth; in that day there shall be one Lord, and his name one.' These promises can only receive their accomplishment, by all nations becoming obedient to the gospel of God, which was preached among all nations for that end, *Rom. i. 5.* and *16. 26.* And their ceasing to exercise Lordship over one another, or to acknowledge any to be Lord, but Christ, the one Lord, by whom are all things.

Though the gospel, or good message of the kingdom, was preached by Christ and his apostles; yet
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that kingdom has hitherto remained like a grain of mustard seed under ground; and the powers of the world, like great weeds springing up, have not only obstructed its growth, but made it in a great measure to be forgotten. But when Jehovah comes to judge the earth, when the Lord at his right hand shall strike through kings in the day of his wrath*; then the horn of David will bud†, and the seed of the kingdom of God will begin to spring forth in all its parts, and increase till it become a great tree, affording a pleasant and safe habitation under its branches.

The kingdom of God, which is governed by Jesus Christ, and given to him of the Father, with all power in heaven and earth, is represented in Scripture by various similitudes; and they all concur to show, that it is to rise from a small, obscure, and afflicted state; to a state, great, perspicuous, and prosperous. While the church, or witnesses of Jesus, are in the midst of the kingdoms of this world, and under their power; they can no more be said to enjoy the privileges of the kingdom of God, to the full extent of the promises, as they relate to the life that now is; than the seed of Abraham could be said to enjoy the privileges of the covenant of circumcision, to the full extent of the promises relative to outward privileges, during the time of their sojourning in Canaan and Egypt. As the afflicted state of the faithful, was immediately to take place, with the commencement of the new covenant dispensation, and was to be of a much longer continuance than the bondage of Abraham's seed in Egypt; the doctrine of Christ, and

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* Psal. cx. 5.

† Psal. cxviii. 17.

oppression and cruelty, the kingdom of God will appear on earth in its true character; and the *anointed Saviour*, who, by the Father's appointment, is a priest upon his throne, will then appear to be indeed *the eminent king of righteousness, the king of peace, and the priest of the Most High God*, by the administration he will manifest through his saints who, as it is said, Rev. xx. 6. 'Shall be *priests of God*, and of *Christ*, and shall reign with him a thousand years.' All the ends of the earth having then remembered and turned unto *Jehovah*, and he having taken them all as his inheritance, they will then enjoy an abundant peace, under the reign of Christ, and the administration of his saints, which may be of much longer continuance than *literally* a thousand years. For, though we should not take each day for a year in this, as is generally done in other places of the book of Revelation; yet the frequent use of the word thousand, such as that of God visiting iniquity unto three or four generations, but showing mercy unto thousands; which seems intended to point out the immensity of his mercy above the visitations of his anger; even this use of the expression, with several other reasons that might be assigned, may, I think, lead us to consider, that happy state of the world, as far exceeding a thousand years, if it do not extend to three hundred and sixty-five thousand.

When our thoughts are at any time, or by any occasion, turned to a contemplation of the infinite goodness, absolute holiness, and boundless love of God; a question very readily rises in our mind, namely, How could sin and misery take place in the *creation*,
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and under the government of a being infinitely powerful, wise, holy, and good? To give a full answer to this question, would open a field too wide, and present intricacies too difficult to be here investigated: I shall therefore only say, that the sin and misery that has taken place in the creation, does not appear from any evidence of Scripture or reason, to have taken place, because of any predestinating decrees of God; but from the abuse of that liberty of choice, with which God, in a consistency with his infinite goodness, saw fit to endue rational nature. And the continuance of that liberty, though the misery of the creature may thereby be lengthened in duration, beyond what it might be, should God deprive the creature of that property; is as consistent with his most tender mercy, as it would be consistent with the compassion, and most tender feelings of a physician, to suffer his patient to continue longer in pain than he might do, should he cut off some infected member, when he knows, that, at last, he can restore his patient to perfect soundness, without depriving him of any of his parts.

All the perfections of God the Father, and Jesus Christ his only begotten Son, receive a most glorious display in that mediatory dispensation, which the Father is administering by Christ; and the nature of that administration is most *merciful*, and the end of it most *glorious*. A few farther considerations of the laws and ordinances which are committed to men, to regulate and stimulate their conduct in this life, may perhaps lead us to a clearer view of the nature and design of the mediatory dispensation.

As the law which was given in the hand of a Mediator, was delivered in two tables, so it is administered in two ordinances; the one respecting the spiritual, and the other, the outward concerns of mankind.

When these ordinances are enjoyed, the strongest motives to holiness are held forth, that can arise from hope and fear, both as to the life that now is, and that which is to come; for he that doth what is good shall have praise of the same, from the rulers that are appointed under God; but if he do evil, he may be afraid; for the ruler is the minister of God, to execute wrath on him that doth evil. And the hope of eternal life is held forth to every one that worketh good; but tribulation and anguish, to every one that doth evil. These ordinances are frequently corrupted, and false ordinances have hitherto, for the most part, been substitute in their place, especially that ordinance that respects the outward concerns of men; so that the benefits arising from a right administration of the second table of the law, has been but little known by the experience of any nation as yet. But there must be a fitness in every ordinance of God for accomplishing the end for which it is ordained; and when these two ordinances are rightly administered, they must tend, in a very efficacious manner, to work in the heart a love to God and our neighbour. The great causes of our alienation from God, and enmity to him, are our ignorance of his character, and indulging wicked works; and the right administration of his ordinances, and the just exercise of the discipline that belongs to each, is peculiarly suited to remove

move our ignorance, and restrain our evil propensities. Both ordinances must therefore, when enjoyed and administred according to the appointment of God, have a powerful tendency to reconcile the mind to God, and restore the heart to his love. And as the right administration of these ordinances, especially that which respects the second table of the law, would remove oppression and slavery, and restore all, as children of the same family, to the enjoyment of their just inheritance; it would tend much to make them all love as brethren, and seek to promote each other's prosperity.

There is also a general manifestation of the divine character, in that light that flows from Christ, who says of himself, that he is the light of the world; for the light that is in him, is said to be the true light that lighteth every man that cometh into the world. This light may be preserved among, and communicated to those who enjoy not Scripture revelation; by one generation informing another, of what they retain of the primitive revelation that God gave of himself to the Patriarchs, and the intercourse the nations have had with those who have known Scripture revelation. And there is also a general discipline to which all men are subject, from the relation they stand in to this system of nature, and to one another in general; that is, the diseases, and death to which they are liable by the present state of material nature; and the opposition and violence they often suffer from each other, from the depraved state of rational nature, in the present state of things.

All these also, under the gracious and merciful administration of Christ, are often made subservient to the most valuable ends; for the man is said to be blessed, whom he chastens, and makes to learn his law; and the Psalmist says, "It was good for him that he had been afflicted." We are also informed, Heb. xii. 6. 10. "That whom the Lord loves, he chastens, and scourgeth every son that he receiveth; and that he chastens us for our profit, that we might be partakers of his holiness." The present dispensation is therefore very merciful in its nature; and if God be at any time willing to shew wrath, and make his power known, it is after he hath born in much long-suffering the vessels of wrath, who by abusing his goodness, and despising his chastening, are fitted to destruction. And as the nature of this dispensation is most merciful, the end thereof is most excellent and glorious; for the end of this dispensation, as it respects mankind in this life, is the reconciliation of their hearts to God, that they may walk with him in newness of life, and partake of the excellent glory of his kingdom, or that state of it that shall be manifested in the life to come.

If we attend to the scripture account of God's dealing with men, we will find that the revelation given to Adam, immediately after the fall, equally respected all his posterity; so that they were all upon an equal footing of acceptance with God, upon their being equally obedient; for there is no respect of persons with him. And God himself condescended to admonish Cain, and encouraged him to obedience from the hope of acceptance, if he did well. The cove-

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want made with Noah, again included all mankind; and the most effectual means appear to have been used, to check idolatry and immorality, that were consistent with natural liberty, and the nature of the dispensation under which mankind are placed in this life. Even extraordinary means were used to check idolatry at the building of Babel, and to check immorality in the destruction of Sodom and the neighbouring cities, who appear to have been most grossly corrupted. And when all these means that God had used, failed to prevent the general apostacy of the nations, he called Abraham, and appointed his seed to be a first born people, (a) a kingdom of priests, (b) that they might be his witnesses to the nations that Jehovah was God (c); and they were set in the midst of the nations (d), that the nations beholding their order, the excellency of their laws, and the advantages of the privileges they enjoyed; all the people of the earth might know the name of Jehovah, and be disposed to fear him, as did his people Israel (e). And the love of God to the world in general, was still more manifested, in sending his Son, that whosoever believeth in him might not perish, but have *ζωήν αἰώνιον* Aionian life; for he sent not his Son into the world to condemn the world, but that the world through him might be saved (f). We have also the declaration of Jehovah, that he hath no pleasure in the death of him that dieth (g), and his most solemn oath (h);

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for

(a) Exod. iv. 22. (b) Exod. xix. 6. c Isa. xlii. 10. 12. (d) Ezek. v. 5. (e) 1 Kings viii. 41, 43. and 2 Chr. iv. 32, 33. (f) John iii. 16, 17. (g) Ezek. xviii. 32. (h) Ezek. xxxiii. 11.

for he says, 'As I live, saith the Lord God, I have no pleasure in the death of the wicked.' It therefore appears evident, that none of the children of men perish by the will of God, or for want of a provision made to prevent their perdition; but by the abuse of that liberty of choice, and freedom of action, which when used aright, will give the highest dignity and perfection to their obedience and felicity. But tho' every thing hath been done, that infinite wisdom and power could do to prevent the perdition of men, without destroying their liberty, or altering the nature of this dispensation, and yet many will perish in their sins; it would be unreasonable and unscriptural to suppose, that the will of God shall be finally frustrated, or, that the Mediatory administration should fall short of effecting the purpose of God the Father, in any one article.

As God the Father created all things by Jesus Christ (a); so he upholds all things by him (b). And all things are delivered into his hand, as he himself testifies, *All things are delivered unto me of my Father* (c). As Jesus knew that the Father had given all things into his hand (d), he tells us, *this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day* (e). We are also informed, that God will have all men to be saved (f); that he is not willing that any should perish (g). Agreeable to this, we are also informed, that the God and Father of our Lord Jesus Christ purposed

(a) Eph. iii. 9. (b) Heb. i. 3. (c) Mat. xi. 27.
 (d) John xiii. 3. (e) John vi. 39. (f) 1 Tim. ii. 4.
 (g) 2 Peter iii. 9.

purposed in himself, that in the dispensation of the fulness of the times, he might gather together in one, all things in or by Christ, both which are in Heaven, and which are on earth, even in him*. Since, therefore, it is the declared will and purpose of God, that nothing should be finally lost, but that all should be saved at last, and gathered together under one head, in Christ; we have cause to conclude, that the Mediatory administration, or the kingdom of God, will continue long after the general judgement. For the government of this kingdom being laid on the shoulder of Christ †, he must reign through all ages, until all his enemies be put under his feet ‡, and become subject to him ‡; and when death is destroyed, and all things subject to him, as he is, subject to the Father, then, and not till then, will the kingdom be delivered up, and all rule, authority, and power put down, that God may be all in all §.

In the last book of the New Testament, which is called the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; we have a representation, not only of the various states of the Kingdom of God upon earth, from the Apostolic age to the general judgement, but also some account of that state of his kingdom, that will succeed the general resurrection and judgement of the dead, small and great.

That the two last chapters of Revelation, relate not to the reign of the saints on earth, or to any state of

* Eph. i. 3. 9. 10. † Isa. ix. 6. ‡ 1 Cor. xv. 25. § 1 Cor. xv. 28. § 1 Cor. xv. 24, 28.

of the kingdom of God on this earth, will, I think, appear evident from the following considerations.

1. The Apostle says, Rev. xxi. 1. 'I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' This must be descriptive of a state after the general judgement, for the sea continues till then, when it is to *give up the dead in it*, Rev. xx. 13.

2. It is a state in which there are no tears, nor death, nor sorrow, nor crying, nor pain, Rev. xxi. 4. 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.' This description can agree to no state of mankind on this earth, while corruption and mortality remains; and therefore seems descriptive of the state of the subjects of the kingdom of God, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.

3. The holy city, by which this state of the kingdom of God is represented, hath no temple therein, Rev. xxi. 22. 'I saw no temple therein; for the Lord God Almighty and the Lamb, are the temple of it.' Whereas a temple was seen, and particularly described in the holy city, that the prophet Ezekiel saw which represents the happy state of the church, or kingdom of God, in the latter days, when Jehovah shall have brought again his people from all their dispersions, and when he will hide his face from them no more; having poured his spirit upon them in an abundant measure. The vision that Ezekiel saw, which is recorded

recorded from the beginning of the fortieth chapter to the end of the book, has a manifest reference to the latter times of the kingdom of God upon this earth; for it is evident, that prophecy has not yet been accomplished. And there being such a difference between the city seen by Ezekiel, and that seen by the Apostle John, shows that they refer to different states of the kingdom of God.

4. In this state there is to be no revolution of day and night, for it is said, Rev. xxi. 25. 'There shall be no night there.' And as day and night was promised to continue while the earth remains, Gen. viii. 22. it must be a state that succeeds the passing away of this earth, when it, with the works thereof, shall be burnt up.

5. No impure or defiling thing can enter this city, or the state signified by it; for Rev. xxi. 27. 'There shall in no wise enter into it, any thing that defileth, or worketh abomination, or a lie; but they that are written in the Lamb's book of life.' This cannot agree to the reign of the saints, during the thousand years that Satan is to be bound; for some, or rather many, it seems, who have entered into, and enjoyed the privileges of that state, will be deceived to work wickedness after Satan is loosed.

6. In this state, there is to be *no more curse*, Rev. xxii. 3. Whereas, after the highest perfection, the kingdom of God is to arrive at on this earth, both the earth and all upon it, that are not found written in the book of life, will be condemned to a dreadful curse; the lake of fire and brimstone, that Aionian destruction, which is the second death. From which

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it appears, that this state reaches beyond the burning of the earth, and all the effects of the curse denounced upon the wicked, when they are confined to Aionian punishment.

7. In the millennial state, the saints are said to reign a thousand years, Rev. xx. 6. But in this state they are to reign *εις τας αιωνας τω αιωνι* unto the ages of the ages, Rev. xxii. 5.

Now it will, I think, appear evident from a due consideration of the particulars; that what is recorded from the beginning of the 21st, to the end of the 5th verse of the 22d chapter of Revelation, respects that state of the kingdom of God which will succeed the general judgement; and though there be but little said of this state of things, yet from the events to be accomplished therein, and the words by which its duration is expressed, it appears to be a state which will be of immense duration, compared with all that goes before it. The events to be accomplished in this state are the quickening (*a*), subjecting (*b*), and reconciling (*c*), of all things to God; their deliverance from the bondage of corruption (*d*), and union under one head in Christ (*e*); so that every creature in Heaven, on earth, under the earth, and in the sea, shall harmoniously join, in saying (*f*), *blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, unto the ages of the ages*. The words by which the duration of this state of things is expressed are *εις τας αιωνας τω αιωνι* and very improperly rendered, *ever and ever*; for both the nouns and articles

(*a*) 1 Tim. vii. 13. (*b*) 1 Cor. xv. 28. Heb. ii. 8.
 (*c*) Col. i. 20. (*d*) Rom. viii. 21. (*e*) Eph. i. 10.
 (*f*) Rev. v. 13.

ties are plural; so that, if *aion* signifies eternity, as it is frequently supposed to do, the words should be the *eternities of the eternities*. But that would be as absurd as to suppose a plurality of infinities; for if eternity signifies infinite duration, there can be no more but one eternity. It therefore appears evident, that eternal, and for ever, are not proper translations of the Greek words *aiwios* and *aion*. We, perhaps, have not any words in English that properly express the force and meaning of these words, but their force and meaning may be known from their use in the Scriptures. The words *aion* and *aionios* are frequently used for the Hebrew word *עלם* or *על* by the LXX, in their translation of the Old Testament into Greek.

The leading idea of the Hebrew word *עלם* *gnolén* is to hide or conceal; in this sense, it occurs, Levit. iv. 12. and v. 2. and xx. 4. Deut. xxii. 1. 3. 4. Lam. iii. 56. as a noun, it signifies a secret or hidden thing. Job vi. 16. and xi. 6. Psal. xlv. 22. And when applied to time, it signifies such a portion or portions of duration as are hidden from man, such as the time of man's life in this world, the duration of the Mosaic dispensation, the duration of this world, and the duration of the mediatory Kingdom. It appears to be applied to the time of a man's life in this world, Exod. xxi. 6. where the servant is said to serve his master *עלם* *le gnolén*, to hidden duration, or to the age. The LXX express it thus *his. tot aionis eis ton aion*, unto the age. The apostle Paul seems to use the word *aionios* *aionion* in the same sense, Philem. xv. It appears to be applied to the Mosaic dispensation, Num. x. 8. where the blowing of trumpets by the priests,

priests, the sons of Aaron, is said to be an ordinance or statute *gnoulem* which the seventy call *aiouion*. The priesthood of Aaron is also called a *gnoulem* priesthood, Exod. xl. 15. and Num. xiv. 13. where the seventy use the words *aiouon* and *aiouia*.— This word is applied to the duration of the earth, Psal. lxxviii. 76. and cv. 5. This word is also applied to the kingdom of God, but in a plural form, Psal. cxlv. 13. 'Thy kingdom is a kingdom of all *aiouon* ages.' So the seventy have rendered it, *aiouon ton aiouon*, the ages. Jehovah is said to be king of (*gnoulem*) the age, Jer. x. 10. And he is said to reign to or through the (*gnoulem*) age, Psal. cxlvi. 10. The seventy have it, (*aiouon ton aiouon*) unto the age. The Greek word *aiouon*, which seems to have much the same signification with the Hebrew word *gnoulem*, is frequently used in the New Testament to denote the duration of the world or this present dispensation, as Matth. xxviii. 20. *Lo I am with you unto the end (aiouon ton aiouon) of the age.* Matth. xiii. 39. The harvest is the end *aiouon* of the age. The only wise God is called king *aiouon* of the ages, 1 Tim. i. 17. The kingdom of Christ, is called an *aiouon* kingdom, 2 Pet. i. 11. And the gospel of the kingdom of God, is called an *aiouon* gospel, Rev. xiv. 6. From these and other applications of the word *aiouon*, it appears to denote an indefinite duration, and most frequently a duration very long, as well as indefinite. When therefore we meet with the words *aiouon ton aiouon*, the age of the age, Heb. i. 18. and *aiouon ton aiouon*, the ages of the ages, Rev. xxii. 5. as expressing the duration of the throne of Christ, and the reign of his

saints

saints in the New Jerusalem state of his kingdom, they appear to be expressive of a very long duration; a duration so immensely long, as to exceed our present conceptions.

Though a particular detail of the mode of administration that is to take place in the kingdom of Christ, after the general judgment, is as unnecessary at present, as that administration is unsuitable to our present state; yet God, in his infinite condescension, has been pleased to reveal so much of that administration, as may discover to us, that as he is unchangeable in his love, he is uniformly pursuing the same end, in every dispensation to his creatures. This will appear from some passages of that part of revelation that is particularly descriptive of the administration that follows the general judgment.

1. Rev. xxi. 5. 'And he that sat upon the throne, said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful.' It has been shown, or made appear, already, from several considerations, that what is recorded in the xxi. and beginning of the xxii. chap. of Rev. relates to a state of things that follows the general judgment; therefore, this declaration of him that sat on the throne, after he had condemned to aionian punishment, all that were not found written in the book of life, proves, that he is still to carry on a renewing work.

This declaration is expressed with such circumstances, as seem clearly to intimate, both the importance of what is declared, and the difficulty that many would have to believe it. The importance of this declaration seems to

to be intimated, from the call to attention that goes before it, *to behold* : *Behold*, says he, that sat on the throne, *I make, or am making, all things new*. Many of the declarations of God are contradicted by appearances in this dispensation ; but none more than this will be, when so great a part of the creation, persons and things, are consigned to aionian destruction.—Who, by judging from appearances, would think, that such a dreadful destruction, would issue in the renewing of all things ? But to confirm the faith of all who shall enter into the joy of their Lord, with respect to the issue of that awful event, and to reconcile the most feeling heart to that severe and astonishing manifestation of wrath ; he declares, that he is so far from forsaking the works of his hands, or delivering any of them over to endless pain or destruction, that he still sustains the character, and executes the work of *making all things new*. And these gracious words proceeding from the mouth of him who sat on the throne, belong to us and our children, not only by virtue of their being written in the Scriptures of truth, and in a book written by the express command of Christ, but in a *special and particular* manner, by virtue of a *special and particular* command from him that appeared on the throne, saying, *Write, for these words are true and faithful*. Can we desire a stronger, or clearer evidence, that a renewing work will go on after the general judgement, and that it will finally extend to all things ?

2. Rev. xxi. 6. ‘ I will give to him that is athirst, of the fountain of the water of life freely.’ These words also intimate, that the water of life will still be
freely

freely given to the thirsty. But who in that state will be thirsty? It is said of them that are before the throne, Rev. viii. 16. 'They shall hunger no more, neither thirst any more.' May not the thirsty in that state be those who, by the process of aionian sufferings, shall feel the want of these quickening means they formerly despised?

3. Rev. xxi. 24. 'And the nations of them that are saved shall walk in the light of it.' It is in the light of the New Jerusalem that the nations of them that are saved are said to walk, and this New Jerusalem is a representation of the Bride the Lamb's wife, or the Church of First Born; as is evident from ver. 9. Who then are the nations of them that are saved? That they are distinct from the church of the glorified saints, signified by the Holy City, is evident; for they walk in the light of it. The words of the text seem to show us very plainly who they are; for if some shall be saved from among all nations, as appears to be the case from Rev. vii. 9. then the nations of them that are saved, behoves to be all the several nations of the world, who, in their national capacities, have rejected the government of God, and would not that Christ should reign over them. The rulers of this world, who have generally had the concurrence of the generality of the people of their several nations; instead of listening to the testimony of such witnesses, as God hath raised up as lights in the world, have persecuted those very persons who endeavoured to promote their good, or despised both them and their testimony. But it seems God will deal with the nations who reject the testimony of his witnesses,

nesses, as he dealt with the Israelites who refused Moses when he offered himself as a deliverer. For, as the Israelites were suffered to remain under bondage and affliction in Egypt forty years after they refused Moses; so these nations may remain for ages under that aionian * punishment of the lake of fire and brimstone, before they be visited with any deliverance. And as God, when he visited Israel in Egypt, sent that same Moses whom they had before refused, and clothed him with authority and power, to be their judge and deliverer; so it seems, when God shall visit his prisoners, and bring them forth to the light, he will make them receive light from these very persons they formerly despised or persecuted. Since, therefore, the nations of the saved, are to walk in their light, it is evident, that this light is to be administered to them, after they have been in the darkness and shadow of the second death.†

4. Rev.

* I use the word aionian, because I know no English word so fit to express an adjective of the same signification; for though *age* should be a proper word for *aion*, I know no adjective formed from *age*, as from *year*, *month*, or *day*.

† This might be further illustrated and confirmed, from the analogy there is between the earthly, and heavenly Jerusalem; and the former being considered as a figure or type of the latter. The earthly Jerusalem was chosen, that the name of God might be there, and there he manifested his glory; so the heavenly Jerusalem is said to have the glory of God, and his name upon the foreheads of its inhabitants. The earthly Jerusalem was set in the midst of the nations, that all the nations of the world, beholding the light of divine revelation shining from thence, might be induced to fear Jehovah as they did,

4. Rev. xxii. 2. 'In the midst of the street of it, and of either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' From the last clause of this verse, it appears, that healing means will also be administred to the nations in this period, or state of the kingdom of God; when his servants shall see his face, and reign through the succeeding ages of the ages, of the mediatory administration.

From these passages, it appears, that a dispensation of judgment and mercy will take place at the general judgment, by which those who will then be cast into utter darkness, and consigned to the second death, will be revived, enlightened, and healed; and, by which all things will be delivered from the bondage of corruption, be renewed, and brought into the glorious liberty of the sons of God. The time may indeed be long, but the event is certain; as will, I think, appear evident from many testimonies recorded

did, 1 Kings viii. 43. 'That all people of the earth may know thy name, to fear thee, as do thy people Israel.' So the heavenly Jerusalem appears to be exposed to the view of the nations, that they may behold the light of the saving truth, that they may receive the salvation thereby manifested.

The holy places on earth are said to be types or figures of those in heaven, Heb. ix. 23. 24. And as the antitypes are represented as making perfect what was only represented, or imperfectly effected by the types; so the heavenly Jerusalem, behoves to effect, in a perfect manner, what was only represented, and but imperfectly effected, by the earthly Jerusalem; that is, the enlightening of all nations and people, to bring them to the knowledge of the truth, that they may be saved.

ed in the scriptures of truth, besides what has been quoted from the two last chapters of Revelation.

I shall quote a few of these as they relate to the following particulars.

1. The revealed perfections of God the Father.
2. The relation he sustains to his creatures.
3. His purpose concerning them.
4. The design of the mediatory administration.
5. The efficacy of his word.
6. The superabundance of grace above sin.
7. The nature of prayer and charity.
8. The destruction of death.
9. The restitution of all things.
10. All things being to be inherited by Christ.

First, The scriptures testify concerning the perfections of God the Father,* that he is righteous, and loveth righteousness, Psal. xi. 7. 'The righteous Lord loveth righteousness.' And if he loves righteousness, he must hate wickedness; therefore, this perfection, which is the same with justice, calls for the destruction of all unrighteousness and injustice, and requires that abolishing thereof out of the creation. Psal. xxv. 8. 'Good and upright is the Lord; therefore, he will teach sinners in the way.' This text gives a permanent reason for sinners being taught of the Lord ИЖОВАН, namely his goodness and uprightness; therefore, while he is good and upright, he must continue

* There is no occasion to prove, that none of the passages quoted under this head refer to the Son; for the Son being the express image of the Father's person, whatever perfections the scriptures ascribe to the Son, we may be sure the same perfections belong to the Father.

continue to teach sinners, till they are brought into the way, Psal. cxlv. 9. 'The Lord is good to all, and his tender mercies are over all his works.' If his goodness extends to all, and his tender mercies be over all his works, his goodness must surely lead all finally to repentance; and his tender mercy must relieve them, at last, from all their miseries.

Second, All creatures stand related to *Jehovah*, as the work of his hand; and he is said, to be the God of the spirits of all flesh. And the scriptures say concerning him, Job xiv. 15. 'Thou wilt have a desire to the work of thine hand.' And if he will have a desire to the work of his hand, he certainly will not forsake any work of his, but recover all his works at last, and bring them into such a state of purity, and felicity, that he shall rejoice in all his works together. *Jehovah* is called the God of the spirits of all flesh, Num. xvi. 22. 'O God, the God of the spirits of all flesh.' And, Num. xxvii. 16. 'The Lord, the God of the spirits of all flesh.' If our Lord proved the resurrection of the dead, or future life from this relation (*a*); may not the recovery of all spirits from the second death, be proved from this relation also? He is also called the Father of spirits (*b*), the apostle Paul admits also, that all are his offspring (*c*); and surely much may be expected from this relation. Agreeable to this, he is called God, who quickeneth all things (*d*). And as he quickens the dead, and calls the things that are not, as though

(*a*) Luke xx. 37. 38. (*b*) Heb. xii. 9. (*c*) Acts xvii. 29.
(*d*) 1 Tim. vi. 13.

though they were (e), our Lord expressly says, that *all live to him* (f).

Third, That it is the purpose of God the Father, to gather all things together under one head, in and by Jesus Christ, is made known to us in the plainest manner, Eph. i. 9, 10. 'Having made known to us ' the mystery of his will, according to his good pleasure, which he purposed in himself; that in the dispensation of the fulness of the times, he might ' gather together in one, all things in Christ, both ' which are in Heaven, and which are on earth, even ' in him.' This purpose which is according to the counsel of his own will and pleasure, must be most fully and certainly accomplished; for his counsel shall stand, and he will do all his pleasure; having spoken, he will bring it to pass; having purposed he will also do it (g). The word *συναρμολογῆσαι*, rendered *gather together in one*, is from *συνα, ana*, emphatic, or again, and *κεφαλαίον kephalaion* a head, or sum total; and signifies *to gather together again in one, or reunite under one head*. This eminent gathering or union of all things under one head, is to be accomplished in the dispensation of the fulness, or complete number *πληρωμῆς* of the times or seasons which the Father hath put in his own power, and appointed for the accomplishment of his purposes relative to his creatures.

Fourth, The design of the mediatory dispensation, is the accomplishing of the Father's purposes, which are all conducive to that great and comprehensive purpose,

(e) Rom. iv. 17. (f) Luke xx. 38. (g) Isa. xiv. 10. 11.

purpose, the uniting, or gathering together, of all things in Christ; but before all things be thus united, they must be reconciled; and therefore it pleased the Father, that all fulness should dwell in Christ, and that all things should be reconciled by him. Col. i. 19, 20.

‘For it pleased *the Father* that in him should all fulness dwell; and (having made peace by the blood of his cross) by him to reconcile all things unto himself, by him I say, whether they be things in earth or things in heaven.’ The translators have transposed the words in the parenthesis, and have thereby separated the conjunction from the words with which it is immediately connected; which, tho’ it does not hurt the sense to an attentive reader, may obscure it a little to some. I shall therefore, without altering the translation, set down the words without this transposition; and they will read thus: ‘For it pleased the Father, that in him should all fulness dwell; and by him to reconcile all things unto himself; (having made peace by the blood of his cross;) by him, I say, whether they be things in earth, or things in heaven.’ This text shows, that it is the Father’s pleasure, that all things should be reconciled by Christ; and as he will most certainly do all his pleasure, all things must be reconciled.

Sin, which is the work of the Devil, and wicked men, being that which has broken the harmony of the creation, must be destroyed out of the creation, before universal reconciliation takes place; and so we are informed, 1 John iii. 8. ‘For this purpose, the Son of God was manifested, that he might destroy the works of the devil.’ Sin must therefore be ut-

terly destroyed; for being a plant that God the Father never planted, it must be rooted up, as Christ himself testifies.

In order to accomplish these great ends, namely, the destruction of sin, the reconciliation of all things, and the subjection of all things to Christ, that they may all be gathered together under him, the one head, from whom all divine influences are communicated to creatures; the Father hath set him over the works of his hand, given him all power in heaven and earth*, by the working of which power, he is able to subdue all things unto himself †. Psal. viii. 6. 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' This is applied to Christ, Heb. ii. 6. 8. And as it respects him as Son of man, or, his incarnate state, what is exprest in that Psalm concerning him, behoves to have been future, when the Psalm was wrote; and so it is exprest in the Hebrew, which I think may literally be translated thus:

Psal. viii. 4. 6.

What is man that thou shouldst remember him?

And the Son of man that thou shouldst visit him?

Thou wilt even diminish him,

A little more than the Gods;

Thou wilt also crown him with glory and majesty.

Thou wilt make him to rule,

Over the works of thy hands;

To put all things under his feet.

Heb.

* Matt. xxviii. 18. † Philip. iii. 21

Heb. ii. 6. 9. 'But one in a certain place testified, saying, What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.' The times or tenses in this passage, are expressed in the original, by what is called the aorist, or indefinite tense or time. And should, as in the Psalm, be translated future, at least the word *visitest*, rendered *thou hast put*, in the beginning of the 8th verse; for the latter clause of the verse says, *we see not yet all things put under him*; therefore, that is an event not yet come. This passage appears to be quoted from Psal. viii. by the apostle Paul, or whoever was the writer of this epistle, as a prediction concerning Christ; and after shewing its extent, he shows what is, and what is not, accomplished of this prediction. The extent of this prediction is inferred from the words of the Psalm,—*To put all things under his feet*. From which he infers, thus: *Εἰ γὰρ τὰ ὑποτάξει αὐτῷ τὰ πάντα, καὶ ἀφ' οὗ αὐτῷ ὑποτάσσεται.* For in the subjecting of all things to him, he hath left not one thing unsubjected to him. He then immediately shows, that this as yet is only predicted, or foretold; for, says he, *But now we see not yet all things put under him*, or more literally, *But*

now we see not yet all things submitting to him. And then he shows what is accomplished, when he says, *But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.* As these passages show that the end for which the glory and honour, of having the government of all things, was given to Christ, is, that all things may be subjected under him, as the one head; and that this subjection shall be so complete and universal, that not one thing shall be unsubjected. So we are informed, Eph. iv. 10. 'He that descended, is the same also ' that ascended up far above all heaven, that he might ' fill all things.' From these Scripture testimonies, it appears, when the Lord Jesus Christ subjects all things under himself, he will also fill them with that fulness of the divinity that dwells in him, that God may be the all in all; as we are expressly taught, 1 Cor. xv. 28. 'And when all things are subdued unto ' him, then shall the Son also himself be subject to ' him that put all things under him, that God may ' be all in all,' or *in omnia et per omnia, The all in all.*

As the Lord Jesus Christ is set over, or made to rule all things, that they may all at last be made subject to him, and to the Father thro' him; so he is possessed of a power, by the working of which, he is able to subdue all things to himself, Philip. iii. 21. 'According ' to the working, whereby he is able to subdue all things ' unto himself.' And as he is an universal king, and his rule extends over all; so he is represented as having a *throne* and *sceptre*, which appear to signify his authority or power of judging, and the execution of judgement.

A sceptre or rod being the ensign of executive power,

power, or that coercion that is necessary to overcome the disobedience of the refractory, and subdue the rebellious; when Christ is said to have a rod or sceptre, it must denote that *coercive power* that belongs to his kingdom. This, in the present dispensation, consists in the right execution of the law of God, which is made for the very purpose of restraining the refractory, 1 Tim.

i. 9. 'Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and profane, for murderers of fathers and murderers of mothers, for man-slayers,' &c. And in the dispensation that will take place at the general judgement, this *coercive power* will consist in the judgement, that will be executed upon all that shall then be found ungodly and profane; by which all the hard speeches which ungodly men have spoken, and all the violent actions that they have done, will be most effectually restrained. Thus there appears an uniformity in the nature and end of the kingly power of Christ, in every state of his kingdom; and what is not effected by the sceptre of his kingdom in this world, will be completely effected when the fashion of this world shall pass away. The sceptre of Christ's kingdom is called a *sceptre of iron* *, which may denote the strength and efficacy of his judgement; as iron is said to *break* in pieces and *subdue* all things, Dan. ii. 40. So his judgements will at last subdue all unto him. And it is called a *sceptre of righteousness* also †,

I 3

which

* Psal. ii 9. † Psal. xlv. 6. The original word, which is rendered *rod* in the second Psalm, is the same with that rendered *sceptre* in the forty-fifth, both in the Hebrew and Greek Scriptures.

which may intimate that all his judgements are executed in righteousness, as it is said, in righteousness he doth judge and make war, Rev. xix. 11. The sceptre of the kingdom of Christ appears to be that rule, authority, and power, by which the government of his kingdom is administered; and that rule, authority, and power, as it relates to his kingdom in this world, is contained in the scriptures of truth. Hence the sceptre, like the oracles of God, is the special privilege of those whom God brings into the relation of a peculiar people, as appears from the prophecy of Jacob, or the blessing he pronounced upon Judah. For when it was said the sceptre shall not depart from Judah, nor a lawgiver from between his feet till Shiloh come, it does not appear to mean, that the chief judge, or king, was always to be of Judah; for several of the judges were of other tribes, and the first king that reigned over Israel, was of Benjamin. But it seems to be a prediction, that though the rest of the tribes should deprive themselves of these privileges by their apostacy; yet, it would, by some means or other, be continued in Judah, till *Shiloh*, the *Deliverer*, should come. And then our Lord told the Jews, that the kingdom would be taken from them, because of their unfruitfulness, and given to others, which was the same with their being broken off, and others grafted into the good olive tree. The taking the kingdom from them, necessarily implied the taking away the sceptre also, and the giving the kingdom to others, as necessarily implied the giving of the sceptre to them to whom the kingdom was given. And it as necessarily follows, that the rule, authority, and power of government,

government, belongs as fully to the disciples of Christ, under the New Testament dispensation, as it did to the disciples of Moses under the Old; and they can be under no less obligations, both of duty and interest to the exercise thereof, under the present, than under the former dispensation. To deny that the government which respects the civil and outward concerns of his people, flows from Christ, is in fact a denial of his kingly office; for all things that are of a religious nature and respect their spiritual concerns, belong to his priestly office. And to say that civil authority is of God, and not by Christ, as much as religious ordinances are, is not only contrary to the testimony of Christ himself, that all power or authority in Heaven and earth is given to him of the Father, but contrary also to the express testimony of the Apostle Paul, when he writes for the information of the church, that all things that are of God the Father, are by Jesus Christ; his words are, 1 Cor. viii. 6. 'But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him.' We may therefore conclude, that whatever government is not by Christ, is not of God; and the civil government that is of God by Jesus Christ, belongs to his people, as well as the ordinances of religious worship; for he makes them *kings* as well as *priests*.

The sceptre or instrument of government, by which God the Father hath ruled, and will rule his kingdom, in the hand of Jesus Christ, his only begotten Son, till the end of the mediatory administration be accomplished, may be variously modified, according to the dif-

ferent natures and states through which the subjects thereof may pass; but it will not be broken, nor the exercise of it laid aside, till all things are *subdued* by it, as a *rod of iron*; and *righteousness* established by it, as a *seceptre of righteousness*, throughout the whole creation. But when the end of the mediatory government is fully accomplished, by overcoming all disobedience, destroying all sin, and reconciling all things to God, and one another; so that all shall be established in the habits of righteousness, and have the peace of God ruling in their hearts; their minds being filled with divine light, and their hearts with divine love. Then the iron rod will be broken and all coercion will cease, with the delivering up of the kingdom to God, even the Father; which will introduce *the state of supreme, eternal, and unchangeable felicity*, under an æconomy, in which, **GOD WILL BE THE ALL IN ALL**, 1 Cor. xv. 24, 25, 26. 28. Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule, and all authority, and power; for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the son himself also be subject unto him that put all things under him, that God may be all in all.

When therefore the mediatory government is viewed in the pure light of divine revelation, the nature and end of it will appear every way agreeable to the character of a *Being* infinitely powerful, wise, and good; with whom is no respect of persons, and whose tender mercies are over all his works. And it appears

appears in every point of view, to have a fitness to accomplish the restoration of creatures, to the enjoyment of their lost felicity; and exalt them to incomprehensible glory and happiness, in the most benevolent and merciful manner. And that all these ends, to be accomplished by the mediatory administration, will be accomplished most certainly, will appear further from what the scriptures testify concerning the following particulars.

Fifth, With respect to the efficacy of the word of God, it is testified, by Jehovah himself, Isa. lv. 11. so shall my word be, that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I send it. That the word of God is a word of salvation, and declared unto all nations, that all may come to the knowledge of the truth, and be saved, is agreeable to the express testimony, and general scope of divine revelation, both in the Old and New Testaments, Isa. xlv. 22, 23. 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear.' Philip, ii. 10, 11. 'That ω , in the name of Jesus, every knee shall bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.' When every knee shall bow, at, or rather, in, the name of *Jesus the Saviour*, all must yield to his *saving power*; and when every tongue shall confess,

sels, that Jesus Christ is *Lord*, all must acknowledge his dominion.

Sixth. We are informed, that where sin abounded, grace abounded much more, Rom. v. 20. 'But where sin abounded, grace did much more abound.' The words rendered *abounded*, and *did much more abound*, are both in the Greek expressed in the aorist, or indefinite tense, and are therefore confined to no time; so that where ever sin has abounded, doth abound, or shall abound, there grace either hath abounded, doth, or will much more abound. This sense of the tense must be admitted, or else the words can afford no comfort after the time they were wrote; and the apostle gives no other character of *place*, but only that it is, *where* sin hath abounded. May we not therefore conclude, that where ever sin hath abounded, grace will much more abound; and consequently, that as sin hath reigned unto death, so grace will reign through righteousness unto life? So it is said, Rom. v. 18. 'Therefore as by the offence of one, judgement came upon all men unto condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life.' And Tit. ii. 11. 'The grace of God, that bringeth salvation, hath appeared to all men; or, as the words might be read, *The grace of God hath appeared, that bringeth salvation to all men.* So the living God is said to be the Saviour of all men. 1 Tim. iv. 10. 'For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.' This text seems very plainly to show the expression, *all men*, is not to be restrained to them that

that believe the gospel in the present dispensation; for these are spoken of as distinct from the *all men*, of whom the living God is the Saviour also, though not in such a special manner. And the Scriptures inform us, that the difference will be this; them that believe in this dispensation, will be saved from the wrath to come, or condemnation of the lake of fire and brimstone; but those that believe not, will fall into that condemnation; though they shall be finally saved out of it, by him who is the Saviour of all.

Seventh. The nature of prayer and charity, natively imply the salvation of all, or their final restoration to holiness and happiness. With respect to prayer, we are to pray for all men, that all may come to the knowledge of the truth and be saved; and to our prayers we are to add endeavours, that as we have opportunity, we may do good to all men. All prayer ought to be in faith, and faith must rest on the promise of God, or what he hath declared in his word. And though God hath reserved to himself the knowledge of the times and seasons, in which he will answer the prayers of his people, so that they must wait with patience; yet he will certainly answer all their prayers, and fulfil all their desires at last, that are agreeable to his will; for the hope and expectation of the just shall never perish, however long they may wait for the accomplishment thereof. Even the prayers of Christ himself, whom the Father always hears, were not at all times immediately answered, as seems to be intimated in the xxii. Psalm, which has a manifest reference to Christ; for, it is said, ver. 1. 2. *My God, my God, why hast thou forsaken me?*
why

" why art thou so far from helping me, and from the
 " words of my roaring ? O my God, I cry in the day
 " time, but thou hearest not ; and in the night season,
 " I am not silent." So when he prayed in the garden,
 that the cup might be removed, it was not immediately
 done ; for, with increasing ardour, he besought
 the Father thrice, that it might pass from him, before
 it was removed. And, in that prayer of his, recorded
 John xvii. he prayed for some things not yet accom-
 plished. That prayer respects four great objects :
 First, his own glorification, ver. 1. 5. Second, the
 preservation of his apostles from the evils of the
 world ; their being sanctified, or set apart from the
 world, that he might send them as his witnesses ; and
 their union in the truth, ver. 6. 19. This had a spe-
 cial respect to the apostles, which the Father had
 given him out of the world, not the world itself.
 Third, union among all who should believe in him
 through their word, ver. 20. 21. Fourth, the bring-
 ing of the world to the knowledge and belief of the
 truth, that the Father had sent him, ver. 21. 23. The
 third of these objects has, as yet, been accomplished
 only in a very small or imperfect degree ; and the
 fourth still remains to be accomplished, for the
 world is still in a state of unbelief ; but this also
 will be accomplished, when all nations are brought
 into the obedience of faith, and the kingdoms of this
 world shall become the kingdoms of our Lord, and of
 his Christ. So also the prayers of all the saints, that
 all men may be saved, and come to the knowledge of
 the truth, will be accomplished, when the rulers of
 this world who have opposed the rule of Christ in
 their

their hearts, and in the world ; and all who have followed their pernicious ways, shall, after their aionian sufferings, hear the word of salvation, they formerly despised. For that this word will finally be received by all, is manifest from the declaration of the angel, who testified, that the incarnation of Christ should be glad tidings unto all people, Luke ii. 10, 11. ' And the angel said unto them, fear not ; for behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.'

Now it is plain and manifest, that this will not be good tidings of great joy unto all people, at the general judgment ; for sorrow and anguish will then be the portion of many. But it will surely be glad tidings to all people at last, for Psal. cxli. 6. ' When their judges are overthrown in stony places, they shall hear my words, for they are sweet.' And Isa. xxiv. 21, 22. ' The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison ; and after many days they shall be visited.' The kings of the earth, and their princes, counsellors, or judges, having combined against Jehovah and his anointed, will surely experience a dreadful overthrow, when they are cast down into the pit, or prison of hell, or the lake of fire and brimstone ; yet it appears, that they will at length be visited with the tender mercies of the Most High.— And then they will hear his words, which they formerly rejected ; and find a sweetness, in what formerly

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It appeared to them disagreeable. And then they shall all praise Jehovah, with joy, as Psal. cxxxviii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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It might be observed further from these passages, that Psal. cxli. 6. has a peculiar fitness to point out the dreadful overthrow of the wicked judges of the earth, who would not receive and submit to the righteous judgements of God, when they shall feel the terrors of aionian destruction; and the sweet and salutary effects of the words of God, whenever they are heard with attention, and received with faith. The words *וּבְיָמֵי הָרֶגֶט* rendered, *in strong places*, literally, read, *by the hands of the rock*. And may signify either the overthrow of the wicked by the hand of God, who is sometimes called a *Rock*, or the hands of the rock may here represent the fiery indignation and wrath, through which wicked judges, as well as other wicked persons, will descend into destruction. For as, when a person or number of persons are cast down a high and rugged rock, the projecting parts would affect them in their descent; so the aionian sufferings of the wicked, through which they are to descend into destruction, may affect them most sensibly in their descent. Whatever other senses this text may be capable of, it seems to set forth the perdition of ungodly men, by a striking and fit similitude, and beautifully intimates at the same time, that, through the efficacy of the aionian gospel, the final issue will be good.

The same events appear to be set forth by other words, Isa.

The nature of charity also, necessarily supposes the final restoration of all to the love of God that ever were objects of charity; for, 1 Cor. xiii. 8. 'Charity never faileth.' Charity surely ought to extend to all men. And if we are to love all men in this life, love

being
Isa. xxiv. 21, 22. For whatever senses have been put upon this passage, or to whatever events in this world it may have a partial reference; it must, I think, ultimately refer to the last punishment that will be inflicted on wicked spirits and wicked men. For to whom can the term *high one* apply, who is spoken of as distinct from the kings of the earth, but to the prince of the power of the air, the spirit that now worketh in the children of disobedience. The words rendered *host of the high ones*, is literally *הצבא הגדול* *the host of the high one*; and the kings of the earth are mentioned apart. And to what time can it so properly refer, as to that in which the prince of the power of the air, and all spiritual wickednesses in high places, together with the princes of this world, who have opposed the government of God, will be all consigned to a common punishment; when the air and earth where they practised their wickedness, shall be turned into a lake of fire, and become the theatre of their punishment. Yet the text informs us, that after many days, they shall be visited, And both the foregoing and following text concur to show, that they will be visited with a manifestation of the saving truth, Psal. cxxxviii. 4. 'All the kings of the earth shall praise thee, O Jehovah, when they shall hear the words of thy mouth.' It will, I think, be allowed by all Christians, that all kings have not done this as yet; for instead of praising Jehovah, and hearing his word, their general character has been, that they have combined against Jehovah and his anointed. Now, when is it that all the kings of the earth shall hear the words of Jehovah, and praise him? They surely have not all done it in this world; and therefore, if these words be true, they must do it in some after dispensation.

being that principle, which can only make us desire and endeavour their good as we ought; then charity must fail in its extent, if those who possess that excellent grace must cease to love, or desire the good of those who fall into condemnation. For, Can we suppose it either consistent with their own happiness, or submission to the will of God, to love and desire the happiness of all men; if God has determined that some, not to say the greatest part, shall never be happy? The heart that possesses the warmest *love*, the most universal *benevolence*, and has the most *tender feeling*, for the sufferings of any creature; bears the brightest image of God; who is *love*, who is *good* to all, and whose *tender mercies* are over all his works. And, I think, as charity never fails, we may be assured, this image will never be defaced, nor diminished. But what person, whose heart is filled with love, benevolence, and tender feelings, can behold without pain, the sufferings of others, when these sufferings are to serve no purpose but to show the power of one, in making others miserable. If a person of the warmest affection and most tender feeling, could not behold, he surely would approve, the most painful operations being performed upon his friend, that it is possible for nature to bear; when he knew that such operations were necessary to prevent death, and would issue in a recovery to perfect soundness and health; but who could ever approve of his friend being put to such pain, merely to show, how great pain might be inflicted, without putting an end to life? Yet no other end can be supposed in endless damnation; for those

those who hold the doctrine of endless punishment, hold also, that the sufferings of the damned, can make no satisfaction for their sins; nor conduce to their happiness.

What end then can be answered by this eternal punishment, according to the principles of those who hold it?

It cannot be profitable to God; for he cannot be profited, by any thing that creatures can either suffer, or do.

It cannot be profitable to angels or saints, who are perfectly confirmed in a holy and happy state; for if their state be then perfect, it can receive no addition, in these respects.

It cannot be profitable to them that suffer; for their state can never be bettered, if they are forever to remain in an unalterable state of sin and misery.

And can we suppose, that God will inflict a punishment that can produce no good end either to saints or sinners? Or, that he will make any, not to say the greatest part, of his creatures eternally miserable; for no other end, than to show his wrath, and make his power known, in their extreme sufferings? The idea of infinite goodness, forbids the supposition; and charity must fail from some of its objects, if it takes place.

We may, therefore, I think, conclude, that the aionion sufferings of the wicked, will be the last painful operation that the Lord, the healer, will perform; and that it will be effectual for the removal of every thing that obstructs their cure. And when thus viewed, these aionian sufferings, are every way consistent

sistent with infinite goodness; and the purest charity will not recoil, nor will the tenderest feelings be shocked at the idea.

It will perhaps be asked, Will the aionion sufferings of the wicked communicate saving knowledge and holiness? or, Will the second death make them alive? To which I think it may be answered; It is certain that those on whom God shall inflict this sore chastisement, will, in the issue, be made partakers of his holiness; and that the issues of death, even the second death belong to him, who quickens all things, and to whom all live. But the sufferings and death of the wicked in the lake, will likely contribute no otherwise to these great ends, than chastisement contributes to instruction. It communicates no information of science; but is often necessary to gain attention, without which no progress can be made in learning. Or it may produce in its subjects something analagous to what heat produces in metals; which gives them no form, but renders them susceptible of the most useful forms under the hand of a skilful artificer.

Eighth, The Scriptures inform us that death and hell will finally be destroyed, Hof. xiii. 14. 'I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction. Repentance shall be hid from mine eyes.' The word here rendered grave, is the Hebrew word *qer* which is rendered *hell*; Psal. ix. 17. The wicked shall be turned into *qer* hell. And I could instance above thirty places more, where the word *qer* or *qer* *shaul*, or *shalu*, is rendered hell in the English translation; neither is there

there any other Hebrew word that is rendered hell in the Old Testament. The septuagint translates it *adē bades*, that is hell, in this and other places, above sixty times. The words, above quoted, would therefore read according to the Hebrew and Greek, 'I will ransom them from the power of hell, I will redeem them from death. O death I will be thy plagues, O hell I will be thy destruction.' But when will death and hell be destroyed? Not at the general *resurrection*; for, after the general *judgment*, death and hell both exist, Rev. xx. 14. 'And death and hell were cast in to the lake of fire.' From which it appears, that they are then only cast into a different form, or manner of operation; which must continue till all disobedience is overcome, and all enmity destroyed; so that no enemy shall be found to oppose the purpose of God, concerning the reconciliation and union of all things under Christ. And when ever this is the case, death being the only obstacle, that will then obstruct that most desired event; it will be destroyed as the last enemy. 1 Cor. xv. 26. 'The last enemy that shall be destroyed is death.' The destruction of death here, cannot mean the destruction of the death that men die in this world; for when this death shall be destroyed by the general resurrection, there will remain many enemies to be destroyed after it. It must therefore mean the destruction of the second death, or the last operations of death and hell in the lake of fire. And the destruction of death, as necessarily implies the return of life, to all that were under its power, as the abolishing of darkness, implies the return of light.

Ninth, The Scriptures inform us, that all things are

are to be restored; which cannot be the case, if any thing remains for ever under the second death, whether we consider that death as consisting of endless misery, or endless insensibility. Acts iii. 21. 'whom the Heaven must receive, until the times of the restitution of all things.' The word *until* in this verse, which is an adverb of time, refers to some time when Christ is to come again from Heaven; and if it refers to his coming to judge all men at the end of the world, it shows, in the plainest manner, that the times of restitution will only, as it were, begin to appear; instead of being finished at the general judgement. It must, I think, at soonest, refer to the coming of Christ, at the first resurrection, when the reign of the saints, in the millennial state of the kingdom of Christ upon earth takes place, supposing he should then come literally from Heaven, to reign on earth with his saints. And though this may be one of the times of restitution, there must still remain times, or at least a time of restitution in the succeeding state of his kingdom. The Apostle James call those who are begotten by the word of truth, in this dispensation, only a kind of first fruits of his creatures, Jam. i. 18. 'Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures.' These will be made alive by Christ at his coming; but all things will not be quickened, or the whole harvest brought in, till after the *aiōnian times**, or times of refreshing

* We meet with the words *Χρονος αιωνιων* *aiōnian times*, 2 Tim. i. 9. and Tit. i. 2. Should I have occasion to write more fully on this subject, something might be said concerning these texts.

refreshing and restitution, which shall come from the presence of the Lord in his zionian kingdom, shall be fulfilled. But these first fruits will be a sure pledge of the whole; for if the first fruits be made holy, the lump shall also be made holy. We also read of the general assembly of the church of the first born, Heb. xii. 23. And as the first born make but a small part of some numerous families; so, it is likely, the church of the first born, signified by the heavenly Jerusalem, will make but a small part of the whole family in Heaven and earth; who being all named in God*, will all come to enjoy the privileges of children; though many that appeared first in this dispensation, will be last in that†. The restoration of all things is evident from this, that the whole creation labours and travels in pain towards the glorious liberty of the sons of God, Rom. viii. 22. 'For we know that the whole creation groaneth and travaileth in pain together until now.' Ver. 19. 'For the earnest expectation of the creature waiteth of the manifestation of the sons of God.' And as the whole creation that is under the bondage of corruption, labours and waits for this glorious event; so they will most certainly enjoy it at last. Rom. viii. 21. 'Because the creation itself‡ also shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God.' The whole creation here spoken of, is distinguished from those that become the children of God, in this dispensation, or who become members of the church of the first born, by receiving the first fruits of the Spirit;

* Eph. iii. 15. † Mat. xix. 3. ‡ The Greek word here is the same with that rendered creation, ver. 22. and Rev. iii. and in many other places.

rit; and the distinction is so clear, that any who read without prejudice may perceive it. For the creature, or whole creation, is said to wait for the manifestation of the *Sons of God*, and shall be brought into *their* liberty. The Apostle also mentions the *creatures* as distinct from those who have received the first fruits of the Spirit; for it is said, *not only they, but ourselves also* *who have received the first fruits of the Spirit*. The creation is here as much distinguished from the sons of God, as the world in other places is distinguished from believers. And as God sent his Son to be the Saviour of the world, the world will most certainly be saved by him. And when the whole creation is delivered from the bondage of corruption, then all will be restored to liberty, holiness, and happiness, for that is the liberty of the sons of God.

Tenth, The Scriptures do also inform us, that as all things are to be restored by Christ; so they will be all inherited by him, Heb. i. 1, 2. 'God who at sundry times, and in divers manners, spake in time past unto the Fathers, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.' This appointment of the Father necessarily implies, both a recovery of all from death that have been under its power, and a renewing of the image of God in all in whom it hath been lost; for Christ cannot be said to inherit what does not exist, nor can he be said to inherit what is unholy, or in a state of enmity against him. His being heir of all things, as necessarily implies that all things will at last be made subject to him, as the gift of the Heathen for his inheritance, implies, that the Heathen should become obedient

obedient unto him, by the preaching of the gospel. Since therefore, Christ is appointed heir of all things, and there can be no ground to think that he will fail of inheriting any thing that was appointed for him of the Father; there appears to be the greatest ground to believe, that nothing will be finally lost, nor will any eternally perish, but that all will be restored to the love of God, and the enjoyment of him as their chief good. Then, and not till then, will God be all in all, and Christ inherit all things, and Jehovah rejoice in all his works together.

The present design will not admit of enlarging on this agreeable subject; but, it is hoped, these short hints may help the attentive reader of the Scriptures, to see a train of evidence, from the infallible testimony of the word of God; proving in the clearest manner, That God is good, and doth good; that his compassion is not limited, but that his tender mercies are over all his works; that it is his will and unalterable purpose, that all things shall be reconciled and united in Christ; that for this end he hath declared his word, and manifested his grace; that the word he hath declared, and the grace he hath manifested in and by Christ Jesus, will, through the efficacy of his spirit, infallibly effect his purpose; that in the process of the mediatory administration, all will be delivered from the bondage of corruption, and enjoy the glorious liberty of the sons of God; and that Jesus Christ will finally make all things new, and inherit all things. And that the end of the mediatory government, being fully accomplished, and the kingdom perfected in holiness, it will be delivered up to God.

God the Father; that, then, all rule, authority, and power being put down, all coercive force will for ever cease, its end being fully accomplished. This sublime happiness, this perfect bliss, and unfading felicity, to which God is conducting all things by Jesus Christ, exhibits in him a character infinitely lovely; a character which cannot fail to excite the love, and gain the confidence of all who know it. So it is said, Psal. ix. 10. 'They that know thy name, shall put their trust in thee.' And when the Scriptures reveal THIS to be the end of the mediatory administration, they exhibit a PLAN of pure grace, abundant mercy, and boundless love, in which unspotted holiness, perfect righteousness, and inviolable truth, shine forth with such agreeable harmony and engaging beauty, as cannot fail to affect the soul that perceives it. For, when the mediatory plan of redemption is thus viewed, it will appear to be a plan, every way worthy of infinite wisdom to contrive, infinite goodness to approve, and infinite power to effect; and will naturally raise in the mind, such ideas of the boundless, unchangeable, and indefeasible love of God, his unsearchable wisdom, and vast designs; as will draw from the heart, that pathetic exclamation, and comfortable conclusion, Rom. xi. 33-36. 'O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For of him, and through him, and to him are all things.— To whom be glory forever. Amen.'

As this view of the mediatory administration, lays a most extensive and well grounded foundation for
that

that universal benevolence, which the Scriptures so frequently and forcibly recommend; so it discovers a most agreeable prospect, that, when God shall have finished the mystery of his will, the whole creation shall be delivered from the bondage of corruption, from all the effects of sin; nothing that is offensive to Jehovah will remain, every defect will be healed, every disorder rectified, all enmity destroyed, and universal harmony, and unsullied perfection, shall reign through the vast extended empire of Jehovah; every creature, to the utmost bounds of the creation, shall cheerfully bow to his sceptre, and sing his praise; then God will be all in all, and Jehovah will rejoice in all his works.

As the doctrine of universal restoration may likely be objected to, by many serious persons, who by an implicit compliance with popular opinion, and habit of thinking, have been accustomed to unite the most inconsistent ideas; (for what can be more inconsistent than the idea of an infinitely good Being, and the idea of his making a great part of his creatures for ever miserable;) I shall therefore take notice of such objections as are likely to occur, as far as I think is consistent with the short manner in which the subject is here treated.

Objection 1. The wicked never can be restored, or brought out of that state to which they will be condemned; for Christ says, Mat. xxv. 41. 46. 'Depart ye cursed into everlasting fire. And these shall go away into everlasting punishment.' So also, 2 Thess. i. 9. 'Who shall be punished with everlasting destruction.'

'struction.' Rev. xx. 10. 'And shall be tormented
' day and night for ever and ever.'

Answer. The force of this objection depends wholly on the words *everlasting* and *for ever and ever*, signifying endless duration; its force will therefore be wholly broken, when it is considered that the Scriptures apply these words to things that we are certain have an end. Such as the hills, Gen. xlix. 26. 'Unto the utmost bound of the everlasting hills.' The priesthood of the house of Aaron, Exod. xl. 15. 'Their anointing shall be an everlasting priesthood.' And the possession of the land of Canaan by the seed of Abraham, Gen. xvii. 8. 'And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting inheritance.' The words *for ever and ever* are used in the same sense, Jer. vii. 7. 'The land that I gave to your fathers for ever and ever.' And Jer. xxv. v. 'The land that the Lord hath given to you and to your fathers, for ever and ever.' These applications of these words in the Scriptures, do clearly show, that endless punishment or perdition cannot be proved from them; and also that they are improper translations of the Hebrew word *לעלם*, and the Greek words *αἰών* and *αἰώνιος*, for which they are frequently used.

Obj. 2. It is said, Mat. xii. 31, 32, 'The blasphemy against the Holy Ghost shall not be forgiven unto men. But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' Therefore, those that are guilty of this sin, cannot obtain forgiveness

forgiveness in the world or dispensation that takes place at the end of this, and consequently can never be restored.

Ans. This objection supposes, that those who are not guilty of this sin will be forgiven in the world to come, which, I suppose, those who make it, will not readily grant. But without insisting on what objectors or others may say, or what their sayings may infer, the matter is very plain as recorded, Mark iii. 28, 29. 'Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.' From this text it is plain, that this sin subjects to what is here called *eternal damnation*; but the word rendered *eternal*, is, in several instances used to denote a *limited duration*, and therefore cannot prove *endless damnation*. The last clause of ver. 29. is literally thus, *hath not forgiveness unto the aion, aion*, but is in danger *aionis* of *aionian* *regions* judgement.

Now, though the person that is guilty of this sin, is not to have forgiveness in the world to come, but in the world to come is liable to punishment; yet as there are several worlds to come, if the word *aion* *aion*, signifies world, he may still have forgiveness in some future world. For that there are aions to come is evident from Eph. ii. 7. 'That in the *aionis* *aions* to come, he might shew the exceeding riches of his grace.' In this text, the word *aion* *aion* in a plural form, is rendered ages in the English translation, and so is it also, Eph. iii. 5. and Col. i. 26. which is surely

ly a better translation than either eternity or world. It seems to be very improperly rendered world, 1 Cor. x. 11. 'Now all these things happened unto them for ensamples; and they are written for our admonition on whom the ends of the world are come.' The word here rendered world is *aiōn* *aiōn*; it should therefore have been rendered worlds, supposing world a just translation of *aiōn* *aiōn*. Would it not be more agreeable to truth, and the original text, to render the word *aiōn* *aiōn* ages? It is certain, the end of Old Testament ages, and beginning of the New, took place in the days of the apostles; but the end of the world has not taken place yet. It is also said, Heb. ix. 26. 'But now once in the end of the world, he hath appeared to put away sin by the sacrifice of himself.' Here again the word rendered world is *aiōn* *aiōn*, and refers, I apprehend, to the ages mentioned Eph. iii. 5. and Col. i. 26. for it was in the end of these that Christ appeared in this world. The word rendered world in the first clause of Heb. ix. 26. is *kosmos kosmou*, and *kosmos* properly signifies world; but *aiōn* neither signifies world nor eternity, properly; but an indefinite duration, frequently very long.

That aionian things exceed the duration of this visible creation, as the life of a man or an infant, is exceeded in duration by the visible things which we behold; seems likely, from 2 Cor. iv. 18. 'While we look not at the things which are seen, but at the things which are not seen; for the things that are seen are *γενεαί* for a season, but the things that are not seen are *αιωνία* aionian.' This contrast seems clearly

to show that aionian things, and consequently aionian punishment, will be of amazing long duration; but the word *aionios*, can no more signify eternal, than *aion* can signify eternity, and that *aion* cannot signify eternity is evident from its frequently occurring plural; neither can aionian signify eternal, since it is frequently applied to things of a limited duration. When therefore it is said of any person or persons, that they have no forgiveness either in this world or age, nor in that which is to come, or that they have no forgiveness unto the age, but are in danger of, or liable to aionian judgement or condemnation; it cannot prove endless punishment, but only a punishment of an aionian or immensely long duration.

Obj. 3. It is said of Judas, Mark xiv. 21. 'Good were it for that man, if he had never been born.' Now, if Judas shall be restored to endless felicity at last, however long or extreme his sufferings may be, it will still be better for him in the end to have been born, than not to have been born.

Ans. It is not said of Judas, good were it for that man, if he had never *been*; but if he had never *been born*. If Judas had proved an untimely birth, or had the womb been his grave, he would not have been guilty of the aggravated crime of betraying his Lord and Saviour; and consequently would not have been liable to the punishment that is connected with that crime, and might still have enjoyed the common privileges of humanity, or been in a state familiar to other infants; in which case, it may well be supposed, his situation would have been more tolerable. For if

it shall be more tolerable for Sodom and Gomorrah in the day of judgement, than for those cities in which the mighty works of Christ were done; it will surely be much more tolerable for an untimely birth in that day, than for an apostle who hath betrayed his Lord and Saviour. This sense of our Lord's words appears to be illustrated and confirmed, from Eccl. vi. 3. 'If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he hath no burial; I say that an untimely birth is better than he.' The words quoted in the objection are therefore in no respect inconsistent with, or opposite to the doctrine of universal restoration.

Obj. The fire with which the wicked are to be punished is called unquenchable, Mar. iii. 12. 'He will burn up the chaff with unquenchable fire.' Mark ix. 44. 'Where their worm dieth not, and the fire is not quenched.' Now the fire that is not quenched, must always burn, and being unquenchable, it can never be extinguished; the worm also that dieth not, must live for ever. Therefore the punishment of the wicked represented by these similitudes, must be eternal.

Ans. The fire that cannot be quenched till it has consumed the subject upon which it operates, may be said to be unquenchable. If a similitude might be used here, accidental fires, by which houses are consumed, sometimes prove unquenchable, or cannot be quenched, by all the efforts used to quench them, till they have totally destroyed all that is subject to their power, within the sphere of their operations.

And

And a fire that is suffered to burn, till it die out of itself, may be said not to be quenched. So that according to the most common ideas conveyed by these words, when applied to such fires as we are acquainted with, they do not signify endless burning; but do fitly signify the irresistible force of that fiery indignation that shall devour the wicked, and the efficacy of its operations in the aionion times, till all corruption be utterly consumed.

The word rendered *hell*, Mark ix. 43. is not *ades* *hades*; but *geenna*; the Hebrew words *גֵּי הִינּוֹם* *gebenna*; the Hebrew words *גֵּי הִינּוֹם* *valley*, and *בְּנֵי הִנּוֹם* *benem*, express with Greek letters, and is literally *the valley of hinom*. This valley lying near Jerusalem, had been the place in which the idolatrous Jews burnt their children to Molech; and was also called *tophet*, from the Hebrew word *טֹפֶת* *toph*, which signifies a timbrel, tabret, or drum, that instrument of music being used, it seems, at the time of these idolatrous, and barbarous sacrifices. 2 Kings xxiii. 10. 'And he defiled Tophet, which is the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.' Our Lord seems to allude to the worms, which continually preyed on the dead carcases, that were cast into this valley, after it was made an unclean place; and the fire that was kept there to consume the filthiness, and purify the air from the noxious vapours, which might be occasioned by that defilement. The figurative allusion which our Lord makes to this place, when speaking of the state of the damned, behoves to have been very well known to the Jews; for it had been used as ancient as the

days of Isaiah, as appears from Isa. xxi. 33. 'For
 ' Tophet is ordained of old; yea, for the king it is
 ' prepared, he hath made it deep and large; the pile
 ' thereof is fire and much wood, the breath of the
 ' Lord, like a stream of brimstone, doth kindle it.'
 Now the fire of *gehenna*, or Tophet, being prepared
 for the highest denomination of men, even the king:
 We are informed, that it is deep and large, that it
 may contain all the kings of the earth, and their
 counsellors, who have combined against Jehovah and
 his anointed; and all their retinue who have loved,
 and furthered their wicked devices; And as their
 cruelty and opposition has been violent against the
 anointed of Jehovah, and his loyal subjects; the fire
 of *gehenna* will affect them with a proportionable
 violence, when the breath of Jehovah, like a stream
 of brimstone, shall kindle it. But however deep and
 large it may be, we cannot suppose its extent to be in-
 finite; and however much fire and wood may be in
 the pile, we have no sufficient ground to conclude
 that it will be inexhaustible.

With respect to the expression, *the fire is not quenched*,
 on which the objection chiefly depends; we find it, in
 other places of Scripture, applied to things that we know
 have come to an end. Jer. vii. 20. 'Therefore thus
 ' saith the Lord God, behold mine anger and my fury
 ' shall be poured out upon this place, upon man and
 ' upon beast, and upon the trees of the field, and the
 ' fruit of the ground; and it shall burn, and it shall
 ' not be quenched.' Jer. xvii. 27. 'Then will I
 ' kindle a fire in the gates thereof, and it shall devour
 ' the palaces of Jerusalem; and it shall not be quenched.'

ed.

"ed." These passages have a manifest reference to the destruction of Jerusalem, and the desolation of the country of Judah, by the Chaldeans; yet the gates of Jerusalem were afterward built, the city inhabited, and the land cultivated. And this application of the expression, *shall not be quenched*, shows, that it cannot prove endless duration. And what is said of the worm not dying, may be understood in a similar sense.

It may, however, be every way consistent with the doctrine of universal restoration, to admit that the worm mentioned in the objection shall never die; if it is allowed to undergo a change analogous to the worm alluded to in the figure. It is well known that the worm or worms, that breed in dead carcases, or corrupted matter, after they have exhausted that matter, or come to a certain maturity, go into an inactive state, and afterwards come forth with very different properties; for instead of coming forth worms again, they come forth flies, having feet to walk, and wings to mount in the air, with great activity; whereas before, they could only crawl in the place where they lay, having neither feet nor wings. Now the gnawings and stings of conscience being represented by the worm that dieth not, the similitude used by our Lord, sets forth the co-operation of *conscience*, with the *fire of gehenna*; and shows that the most excruciating pains will be accompanied with the deepest remorse. In the present state, men find various ways and means to obstruct the operations of conscience; but those that are cast into *gehenna*, or the lake of fire and brimstone, kindled by the breath of Jehovah,

vah, will find no way nor mean to avoid its painful gnawing. - Conscience will then become a worm of such strength and capacity, as to eat up all their corruption; and dreadful must the gnawings thereof be, that will accompany the alonion destruction of the wicked in the fire of the lake. As the sufferings of the wicked are generally represented as issuing in destruction or death; so it may be, that when conscience has performed its work, in rooting out of the soul, every desire to sin, and destroyed the most latent seed of corruption, a state of insensibility, or death, may, for a time, succeed these amazing pangs of conscience, and pains of hell fire. Then supposing this should be the case; when they issue from this death, to him to whom the issues of death belong, being quickened and brought back from these depths of destruction and death, and delivered from the lowest hell; conscience will then revive also. But it will be as different in its appearance and operation, from what it was in the lake of fire; as a file after it is quickened from its inactive state, is different in its appearance and operations, from what it was, when a worm crawling in a dead carcase. The proportion may be immensely different, but the analogy between the similitude and the thing signified, appears both striking and beautiful.

This similitude represents the conscience of a wicked person in hell, as swelling with a sense of sin; incapable to ascend in heavenly contemplations; revolving on impure objects, which formerly gave delight to the soul; but, in this state, fill it with remorse and horror; and gnawing the soul to its centre, till its irksome and painful gnawings have eaten from the soul

every;

every impure, or sinful desire: And it represents the conscience of the same person, when visited with the reviving and refreshing influences of the spirit of God, as winged with faith and hope; animated by love to God, and divine things; ascending in contemplation of seraphic bliss; and tasting these pure delights, and enjoying that sublime felicity, that flows from the benign influence of the sun of righteousness, or light of the new Jerusalem.

When therefore the words of our Lord, Mat. iii. 12. and Mark ix. 44. are compared with other expressions of a familiar kind in the sacred Scriptures, there appears no ground, from them, to conclude endless punishment. And if the similitudes he uses, be attended to, and followed to their full extent; they convey by the most natural analogy, the final restoration; and not the endless damnation; of those who shall be cast into *geberna*:

Obj. 5. The duration of the happiness of the righteous, is no otherwise expressed in Scripture than the misery of the wicked; and therefore, if the words that are applied in Scripture to the misery of the wicked, do not signify endless duration; we can have no security for the endless happiness of the righteous.

Ans. It is certain that the Scriptures set forth aionian happiness, as an object of hope to the righteous, and aionian misery as an object of fear to the wicked. From which it is evident, that there will be an aionian period, or age in the kingdom of Christ, in which those who follow him in the exercise of faith, mortification, and self-denial, will sing and rejoice for gladness

ness of heart; and those who through unbelief have fulfilled the desires of the flesh, and of the mind, shall cry for sorrow of heart, and howl for vexation of spirit; when those who now suffer for Christ, shall reign with him, and those who oppose his Spirit, and persecute his people, shall suffer. But then it is as certain, that the Scriptures lead our views beyond these aionian sufferings, since they assure us, that it is the will of God that all things shall be reconciled; that it is his purpose, that all things shall be gathered together in Christ, and that the creation shall be delivered from the bondage of corruption. And though we had nothing else, the promise of our Lord, John xiv. 19, 'Because I live ye shall live also.' Gives abundant security for endless life and felicity to all his faithful followers.

The Scriptures also inform us, that as all things are of God, as their first cause, so they are all to Him as their last end, Rom. xi. 26. 'For of him, and through him, and to him, are all things.' Agreeable to this it is said, Prov. xvi. 4. 'The Lord hath made all things for himself, yea, even the wicked לְאִלֹּהִים after the day of evil.' Which shows, that though all things being made for God himself, must be brought to him at

* That this is a just translation of the Hebrew participle לְאִלֹּהִים will, I think, appear evident from the following instances. Num. ii. 1. 'In the second year לְאִלֹּהִים after they were come out of the land of Egypt.' 1 Kings iii. 18. 'And it came to pass the third day לְאִלֹּהִים after I was delivered.' Jer. xli. 4. 'And it came to pass the second day לְאִלֹּהִים after they had slain Gedaliah.' The words expressed by Italic characters, are the translations of the words expressed by Hebrew characters.

at last & yet it will not be till after the day of evil; that the wicked will be for him, or answer the original design of their creation. And it shews also, that the happiness of the righteous is to run beyond the misery of the wicked; for the last must end with the evil day; after which the happiness of the righteous must still continue, when the whole creation being renewed, shall enjoy the glorious liberty of the Sons of God.

That the happiness of the righteous is to exceed the misery of the wicked in duration, will appear still more evident, from Rev. xxii. 5. compared with 1 Cor. xv. 24. In Rev. xxii. 5, the servants of God are said to *reign in the thousand years to the ages of the ages*. Being overcomers by the blood of the Lamb, and the word of their testimony, they will sit with Christ in his throne; and consequently administer some rule under him in his aionian kingdom. Then they will rule over their oppressors (a), and tread the most proud and powerful potentates of the world, as ashes under the soles of their feet (b). A strange reverse of things! But as the name of him who sits upon the throne, is not *Apollyon* (c), a destroyer, but *Jesus* (d) the Saviour; and as the power that he exercises, or gives to others, is not for destruction, but edification (e); we have abundant ground to believe, that, in the exercise of that power, by which he is able (f), and by which he will subdue all things to himself, he will also raise in his mercy all who have been

(a) Isa. xiv. 2. (b) Mal. iv. 3. (c) Rev. ix. 11.
(d) Matt. i. 21. (e) 2 Cor. x. 8. and xiii. 10. (f) Philip. iii. 21.

been bowed down * by his judgements, even those that have been laid low in the pit of destruction †. And as the nations of them that are saved, are to walk in the light of the heavenly Jerusalem, the church of the first born; and the kings of the earth are to bring their glory and honour into it, they appear to be visited; brought out of the prison of darkness; and made to behold the light of salvation, before the new Jerusalem state, or the reign of saints shall come to an end. Then the nations who despised the few witnesses that God raised up among them, will behold, with admiration, the wisdom, the glory, and dignity, of those they formerly counted fools, and considered as the offscouring of all things; and will receive with thankfulness, the light that they formerly rejected. Then also the kings of the earth will give up all their usurped glory and honour to the church of the first born, as a conquered warrior delivers up his sword to his conqueror. That these events will take place before the reign of the saints shall end, appears very evident; how long before, is altogether unknown to us at present.

The reign of the saints may, for any thing we know to the contrary, exceed the duration of misery, proportionally as far as three complete days and nights exceeds the time our Lord remained in the grave; for it is as expressly said, the Son of Man shall be three days and three nights in the heart of the earth, as it is said of the wicked, they shall be tormented

as the winds to the wind, unto the ages of the ages.

Therefore;

* Psal. clxv. 14; † Psal. lv. 23;

Therefore, though revelation led us no farther, we might from this see, that the duration of the happiness of the righteous will be longer than the misery of the wicked.

But when we compare this with 1 Cor. xv. 24. we will find, that the ages of ages, during which the aionian kingdom of Christ will continue, will be succeeded by an œconomy still more sublime. For this text informs us, that the period shall come, 'When he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority, and power.' This must succeed the reign of Christ, and the reign of his saints with him; for while he sits upon the throne of his kingdom, and his saints reign with him, the kingdom cannot be said to be delivered up, nor all rule, authority, and power, put down. And he must reign, till all his enemies be put under his feet, and made subject to him. Thus the Scriptures lead our views of future happiness, not only beyond the aionian sufferings of the wicked; but beyond the duration of the Mediatorial kingdom, into a state of supreme, permanent, and unchangeable bliss, under an œconomy purely divine, when God shall be the all in all.

But further, the Scriptures express the duration of the glory and happiness of the righteous, very differently from that of the sufferings of the wicked in several instances. Isa. xlv. 17. 'Israel shall be saved with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.' I do not recollect any expression like this applied to the sufferings of the wicked. In the Hebrew it is, *ye shall not be ashamed,*

ἡ ζωὴ διὰ τοῦ αἰῶνος διὰ τοῦ αἰῶνος through the ages of futurity. So also 2 Cor. iv. 17. 'For our light afflictions, which are but for a moment, worketh for us a weight of glory, υπερβολῶς ὡς υπερβολῶς αἰῶνος, *hyperbolen eis hyperbolen aionion*, 'exceeding to an excess aionion.' The sufferings of the wicked are frequently called aionion; but never, so far as I know, said to exceed aionion; whereas the glory of the righteous, is here not only said to exceed, but to exceed, to an excess, aionion.

The Scriptures also inform us, that though the mediatory government is to cease, and the aionion kingdom of Christ is to be delivered up to the Father; yet there will be no end of the fruit of Christ's government, nor of the kingdom when delivered up to God the Father; when all things are subdued, reconciled, and reunited under Christ, the one head of the whole creation, and heir of all things. Isa. ix. 7. 'Of the increase of his government and peace, there shall be no end.' The word here rendered *increase*, signifies sometimes the fruit or issue produced by a generation, or family, as Num. xxxii. 14. and 1 Sam. ii. 33. and may therefore very fitly express the fruit or issue of Christ's government. And as the sceptre of his kingdom is a sceptre of righteousness, so is his government; and the fruit of righteousness is peace. The text seems to explain the word rendered *increase*, by the word *peace*. I shall here set down what I take to be a literal translation of the sixth and first clause of the seventh verse, which, in the Hebrew Bible, are the fifth and sixth.

For a Child being born for us,
A Son being given unto us;

Then

Then, the government,
Shall be upon his shoulder.
And his name shall be called,
The wonderful counsellor,
The mighty one of strength,
The Father of futurity,
The Prince of peace.
Of the fruit of that government,
Even of peace, *there shall be no end.*

It is well known, that in the language of the Hebrew Scriptures, *peace* includes all happiness; and this text informs us, that the *peace*, or whatever else may be the issue, or fruit of the government of Christ, shall have no end. And Luke i. 33. 'Of his kingdom there shall be no end.' This text informs us, in express terms, that the kingdom of Christ shall have no end; and therefore, when the kingdom is delivered up to God the Father, it will be so far from coming to an end, that it will then come to its perfection. The Lord Jesus Christ will then see the increase or fruit of his government, and the travel of his soul and be satisfied. He will then sit at the head of the creation, or kingdom, delivered up to God the Father, without the laborious and painful exercises of teaching the ignorant, and correcting the disobedient; for all ignorance will then be completely removed, and all disobedience will be totally overcome. And then he will inherit all things, in a most tranquil and peaceful manner; when all things are subject to him, and he subject to him that put all things under him, that God the Father may be the all in all. So it is said, 1 Cor. xv. 28. 'And when all things shall be subdued unto him, then

'shall

* Shall the Son himself also be subject to him, that put
 * all things under him, that God may be all in all?
 The objection is therefore altogether groundless, since
 the duration of the happiness of the righteous, is ex-
 pressed in a very different manner, from the duration
 of the misery of the wicked; and the endless duration
 of supreme felicity secured, independent of the words
aion and *aionios*, signifying eternity and eternal.

Obj. 6. The doctrine of universal restoration, lays
 a foundation for licentiousness; for if all are to be
 happy at last, whatever part they have acted, the
 greatest restraint from evil will be removed. And
 if immortality prevails so much among men, when
 they are taught to believe that eternal misery will be
 the consequence; how must it increase, when they are
 taught, that, do what they will, they never can be e-
 ternally miserable?

Ans. When ever the wisdom of men is allowed to
 add to, or diminish from, revealed truth, there is an
 end of true faith, and pure religion; and where these
 are wanting, all the restraints that the wisdom of
 men can contrive, will be found ineffectual to re-
 strain the evil propensities of the heart. The scrip-
 ture doctrine of universal restoration, is so far from
 setting aside the damnation of the wicked, that it de-
 clares in the most positive terms, That upon the wic-
 ked, God will rain snares, fire, and brimstone, and an
 horrible tempest; that this is the portion of their
 cup*. That the Lord Jesus Christ shall be revealed
 from heaven, with his mighty angels, in flaming fire,
 taking

* Psal. xi. 6.

taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with aionian destruction, from the presence of the Lord, and from the glory of his power*. That they have no rest, night nor day †. That in proportion as they have been proud, and indulged themselves in sin; so much sorrow and torment will they then receive ‡. These, and many other declarations to the same purpose, do clearly show, that the pain, the misery, the destruction, and death, that is the fruit of sin, and will be the portion of those who walk after the flesh; will exceed in an inconceivable, and amazing degree, all the worldly profits and pleasures, that can possibly be enjoyed by any person, of any denomination, in this life. Even in this life, a few minutes of carnal pleasure, will sometimes produce, a long, lingering, painful, and loathsome disease; which will certainly end in death, if some remedy is not applied; and sometimes all remedies prove ineffectual. But all the fruits that we see produced by *sin* in this life, either from their moral or natural connection *therewith*, causing the *destruction* of men, either by violent deaths, or lingering diseases; however much they may be analogous to, or earnest of future punishment, are but faint resemblances of that *destruction* of the soul and body in hell, which will certainly be the lot of all who obey not the gospel of God. They must therefore make a bad choice, who purchase a few momentary honours.

OF

* 2 Theſ. i. 7—9. † Rev. xiv. 11. ‡ Rev. xviii. 7.

or pleasures, at the expence of dishonour and shame, misery and wo, that will last for ages.

But what evidence have we to believe, that the doctrine of eternal punishment, is a better restraint to licentiousness, than the doctrine of future punishment as taught in the word of God? Or, Wherein doth it appear, that the former is more powerful to overcome immorality than the latter? Is it not manifest, that the doctrine of a few months imprisonment, and that of hanging a few minutes upon a gallows, has a more powerful tendency to restrain immorality in many, than the doctrine of eternal torment in hell? The patrons of the doctrine of eternal damnation, have, therefore, little to plead in it's favour, from any visible good effect it has produced. And as the doctrine of aionian punishment, to be succeeded by universal restoration, has for many generations been unpopular, it's effects cannot be well judged of, by us, from experience. This unpopular doctrine has, if I mistake not, been received for a considerable time among the people called Quakers, and so far as I know, immorality has appeared no more, whatever less, among them, than among those who hold the doctrine of eternal damnation.

But let us take a short comparative view of these doctrines.

The doctrine of eternal damnation represents God as *unmerciful* and *implacable* to those who are the objects of his vengeance, and that he bears an unalterable *hatred* to them, which is just the reverse of his true character; for he is *merciful*, *ready to forgive*, and is *love* itself, or rather himself is *love*. When
any

any person or persons apprehend themselves to be the objects of eternal punishment, they must, according to this doctrine, immediately consider God as their implacable enemy, and so lose all hope of good, but what may be obtained in this life; the native result of which will either be a sinking in despair, or a hardened resolution to commit all manner of wickedness with greediness, that the corrupt inclination of the heart may dictate. But such as believe the doctrine of universal restoration, should they apprehend themselves to be the objects of aionian punishment, they will be natively led, still to view God as merciful and forgiving, that he punishes his creatures for their profit, it being only to make them attentive, and overcome their disobedience that he punishes them. And such an apprehension of God, and the end of his dispensation, must have a native and most powerful tendency to melt the heart, and fill the soul with contrition, and a determined resolution to shun every thing that is offensive to a God so *merciful and gracious*.

Those who hold the doctrine of eternal punishment, are very natively led to hold the doctrine of eternal decrees, fixing the unalterable state of every creature before any of them had a being. Some of them, without regard to their future actions, being appointed to supreme and eternal felicity; and the rest ordained to extreme and endless misery. This idea of the Supreme Being, very readily leads to another; namely, that as he determined the end of every individual being, so he determined the means by which these

these ends should be infallibly accomplished. He, therefore, according to this plan, determined that all he designed for happiness should be made holy; and that all he designed for misery, should be made sinful. Now, supposing the number of the elect, to be equal to that of the reprobate, among the creatures of God; and that the sinfulness and misery of the last, shall be equal to the holiness and happiness of the first, Can any inference be more native than this? That he who freely of his own will determined, and by his power effects all this, is equally pleased with sin and holiness, and equally disposed to cruelty and mercy. And if the number of the reprobate exceed that of the elect, which the most rigid predestinarians will scarcely deny; then it would follow, that his pleasure in sin exceeds his pleasure in holiness, and his disposition to wrath exceeds his disposition to mercy*. The attempts that pious men have made through the prejudice of education, and the power of prepossession to graft these and other degenerate plants of a strange vine into the word of God, has led them into many gross contradictions, and, in all probability, have contributed not a little to the abounding infidelity, which seems to be the characteristic of the present age.

Grosser contradictions can hardly be supposed, that that God is infinitely good; and yet that his goodness

* This exhibits a character of the *First Cause*, rather worse than that given by *David Hume*, Esq; in his *Dialogues*, where he says, page 126. 'The true conclusion is that the original source of all things, is equally indifferent to all these principles; and has no more regard to good above ill, than to heat above cold, or to drought above moisture, or to light above heavy.'

is limited. That he has determined unalterably the state of all men, so that whatever they may will or do, it can make no alteration as to their state; and yet insist, that if they do such and such things, they will perish, and that they must do such and such things in order to salvation. That is the real will and purpose of God, that many shall never come to the knowledge of the truth so as to obtain salvation; and yet that he says, he is not willing that any should perish, but that all should come to the knowledge of the truth and be saved. These and many other contradictions and absurdities appear to be the fruits of a departure from the real character of God; and the most native consequences they can be expected to produce, are, infidelity, presumption, or despair.

There is scarcely any thing more evident than this, that a person who judges accurately, cannot believe two contradictory propositions; for the credibility of the one, will always destroy that of the other. When therefore an intelligent person is made to believe that the Scriptures teach contradictions, he can no more confide in its authenticity, unless he examine for himself, that he may see what it is that the Scriptures say on these subjects; which is perhaps seldom the case; and consequently infidelity becomes the native result of such teaching, with many.

Neither can we conceive of any thing more suited to ease the mind of a hardened sinner, than the doctrine of absolute decrees; for, to whatever excesses he may go, he may still console himself with this, that if he be decreed to be happy, nothing that he can do, can prevent his happiness; and if he be decreed to mis-

ry, he cannot help it; that therefore he may make the best he can, of the pleasures he can by any means enjoy in this life, since they are all he is certain of, and his conduct here can make no alteration in that destiny which determines his future state.

But a very different effect may be expected to take place, upon the mind of an awakened sinner; an effect as different as the state of their minds. A person, who by the enlightening influences of the word and spirit of God, is made to see sin in its odious nature and dreadful consequences, will become solicitous in the highest degree, about a deliverance from such a dangerous situation.

And when the mind is revolving on the objects that first awakened its fears, nothing can give it comfort but an apprehension of the free grace and tender mercy of God in Christ Jesus; and a right apprehension thereof will not only calm the tempest of the soul, and fill it with consolation and good hope, but inspire the heart with love to God, and draw forth the firmest resolution to obey all his commandments. But if the doctrine of predestination to eternal damnation present itself to the mind in its full force in this critical situation; every foundation of hope will be shaken, all joy will be darkened, and the tempest of the soul will increase with unremitting violence, till it be involved in the horrible darkness of utter despair. The truth of this has been verified by many melancholy instances, and it is a wonder of mercy, there are not more. For whenever a person can believe, that God of his own free will, merely to shew his wrath, and make his power known, fore-ordain-

ed

ed a number of his creatures to eternal misery; he can no more unite the idea of infinite, or universal goodness, with his idea of God; and consequently he cannot be certain that God will be good to him, from any testimony contained in the Scriptures. Whatever attempts any person may make, to reconcile infinite goodness, with that of God's ordaining many of his creatures to eternal misery, they never can from thence obtain any certainty, that they are not predestinated to eternal misery. For if it is consistent with *this goodness*, by an absolute decree, to damn eternally a number of men and women; What man or woman can be certain they are not of that unhappy number? Such as are under the deepest convictions of sin, are always ready to conceive the worst opinion of themselves; and are therefore apt to draw the worst conclusions, which are sometimes followed by the most fatal consequences.

The doctrine of eternal damnation appears therefore very unfit in its nature and tendency to restrain licentiousness; and the principles of immorality evidently prevail to a very high degree in the hearts of many that are taught to believe it. And since the doctrine of future punishment, as consistent with infinite righteousness and truth, love and mercy, has a peculiar fitness to promote the true fear and love of God, there appears no evidence, to support the opinion, that immorality will prevail more, whatever less, if that doctrine were properly taught; and many pernicious consequences might be prevented, which are natively connected with the doctrine of eternal damnation, and its concomitant doctrines.

L

But

242 *Objections against the Restoration*

But further, sin and holiness, or the principles of grace and corruption, being as opposite as light and darkness; those that are under the power of the former, are natively disposed, to despise and hate the latter, as there is an enmity between the seed of the serpent and that of the woman. It may therefore sometimes afford a kind of infernal consolation to a person under the influence of sinful pride, and insolent contempt, to think, that he shall never approve that righteousness he has condemned, nor associate with, much less supplicate the favour, of those he has despised. And the doctrine of eternal damnation, and perpetual enmity, has a native tendency to promote such wicked reflections, and fortify the corrupt dispositions of the heart, against all reconciling and humbling means. But the doctrine of universal restoration must have a very different tendency; for whoever believes it, must believe, that he must at last approve of righteousness; and acknowledge the wisdom and dignity of the saints. And the shame and confusion that takes place on this occasion, behoves to be proportionally great, as the way of righteousness has been condemned, and the conduct of the saints despised. What the LORD GOD said to his people of old, Ezek. xx. 32.—37, will apply, with great propriety, to persons of this character and disposition. The words are these. 'That which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the LORD GOD, surely with a mighty hand, and with stretched out arm, and with fury poured out, will I rule over you.— And I will cause you to pass

'pass under the rod, and I will bring you into the
'bond of the covenant.' So according to the doc-
trine of universal restoration, his language to the
most proud and insolent sinners is, *That which cometh
into your mind shall not be at all; your conduct says, ye
will be as those who burst my bands, and cast away my
cords, to follow the dictates of your proud and rebellious
hearts. I the LORD GOD have said it; surely with a
mighty hand, and with an outstretched arm, and with fu-
ry poured out, will I rule over you. I will bring you un-
der the rod of mine anger and fiery indignation*, till your
hearts are brought down with grief †, till in your distress
you cry to me for mercy ‡; and having convinced you by
experience, that it is an evil and bitter thing to refuse my
counsel §, and cast off my fear, I will at last bring you un-
der the bond of the covenant, which is peace and love.*

Whatever aversion any persons may have to the
yoke of Christ, or the practice of holiness; if they
can be persuaded, that it is what they must submit to
at last; they can never entertain the expectation of a-
voiding it always. And if they can be made like-
wise to believe, the declaration of Jehovah; that he
will punish every repeated instance of impenitence,
with a sevenfold degree, of greater and severer pu-
nishment; no motives can be supposed more power-
ful to restrain the licentiousness, and subdue the heart,
of the most hardened sinner, than those presented by
this persuasion and belief.

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The

* Heb. x. 27. † Psal. cvii. 12. ‡ Psal. cvii. 28. § Prov. i.
25.—31.

The doctrine of universal restoration exhibits a character of the *Most High*, every way consistent with perfect righteousness, pure benevolence, infinite goodness, and universal love. And when the veil of prepossession is removed from the mind, it will be seen from the testimony of the word of God, that sin and misery is so far from existing by the will and ordination of God; that he has declared, *sin*, to be an abominable thing, that he hates* ; that *evil* cannot dwell with him †, much less *originate* from him. And that the sufferings and death of sinners, are so far from being agreeable to his will and pleasure, that he has no pleasure in their death ‡ ; and that he afflicts not willingly, nor grieves the children of men §. That therefore sin has come into existence, merely by the free will and activity of the creature ; which freedom of will and activity, God has seen fit, in a consistency with infinite wisdom and goodness, to preserve inviolate, in every state of the creatures conscience existence. And that all the pains and sorrows that human nature is liable to in this life, are chastisements appointed of God, to make mankind attentive to learn his law ; and all the frightful horror, and dreadful anguish, to which the impenitent will be liable in the life to come, through the ages of their aionion sufferings, are appointed of God, to make the most inconsiderate attentive, and the most refractory obedient. So that as there is one God, from whom all divine operation flow ; there is also one end, in which all
divine

* Jer. xlv. 4. † Psal. v. 4. ‡ Ezek. xviii. xxxii. and xxxiii. 11. § Lam. iii. 33.

divine chastisements will finally terminate; and that is the peaceable fruits of righteousness. I shall conclude these objections and answers with a very short view of the Scripture account of predestination, decrees, and election.

With respect to predestination, the Scriptures inform us, that whom God foreknew, he also did predestinate to be conformed to the image of his Son, Rom. viii. 28, 29. 'And we know that all things work together for good to them that love God, to them who are the called according to his purpose; for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.' Now, to what doth the foreknowledge of God refer in this passage? It must refer to something. And it must, I think, either refer to the simple existence of creatures, or to some quality or disposition that God foreknew would exist in them. But as every quality or disposition, that is pleasing to God, is included in the thing to which they are predestinated; namely a conformity to the image of his Son; it seems rather to refer to their simple existence. Consequently every creature whose existence was foreknown of God, was predestinated to be conformed to the image of his Son. This idea of predestination is not only necessarily implied in this text, and the unavoidable consequence of the creature or creation itself being ordained to be delivered from the bondage of corruption, into the glorious liberty of the children of God; but also agreeable to what this same Apostle teaches, 1 Cor. xv. 22, 23, 24. 'For as in Adam all die, even

' so in Christ shall all be made alive. But every man
 ' in his own order; Christ the first fruits, afterward
 ' they that are Christ's at his coming. Then * the
 ' end.' This is a beautiful representation of the pro-
 gressive energy of the quickening power of God, who
 quickeneth all things, being first manifested in its
 perfection in the person of Christ; then to be mani-
 fested in them that are Christ's at his coming, who
 are a kind of first fruits of his creatures; and then to
 be manifested in the end, or complete quickening of
 all things in him. And when this is done, the lat-
 ter clauses of the 24 verse, inform us, the period
 will arrive, *when παρὰ αὐτὸν he (to wit Christ) may deliver*
up the kingdom to GOD, even the FATHER, when
καταργήσῃ he may abolish all rule, all authority, and power,
 the end of his aionian government being fully ac-
 complished. Again it is said, Eph. i. 5. 11. ' Ha-
 ' ving predestinated us to the adoption of children by
 ' Jesus Christ to himself, according to the good pleasure
 ' of his will. In whom also we have obtained an inhe-
 ' ritage, being predestinated according to the purpose
 ' of him, who worketh all things after the counsel of
 ' his own will.' Here again the Apostle speaks of
 predestination in a very similar manner to that which
 has been taken notice of, from Rom. viii. 29. In
 that the predestination is, *to be conformed to the image*
of the Son of God; in this, it is, to the adoption of chil-
dren; in that, it is, according to the foreknowledge of
God; in this, it is according to his purpose. Now,
 what

* The word *cometh* in the English translation is a su-
 plement, and seems rather to hurt than help the sense
 here.

what purpose can we suppose this to be? I can conceive of no purpose that this can be, but that mentioned, verse 9. 'Having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself.' We surely cannot suppose the good pleasure of the will of God, which he purposed in himself, to be different from the good pleasure of his will, by which he hath predestinated believers to the adoption of children by Jesus Christ. Predestination in the passages here quoted, being therefore according to the purpose which God *purposed in himself*; let us hear what the Apostle, or rather God himself, says of this *purpose*, verse 10. 'That the dispensation of the fulness of the times he might gather together in one all things in Christ, both which are in Heaven, and which are on earth, even in him.' As this is the determinate purpose of God, according to the counsel of his own will; so he is working all things according to this counsel, in all his dispensations to his creatures, either in this life or the life to come. This Scripture account of predestination agrees exactly with the Scripture character of God, as good and gracious, and extending his tender mercies unto all his works.

As to the decrees of God, we are informed, that he hath irrevokably decreed, that whoever honours him shall be honoured, and such as despise him shall be lightly esteemed, 1 Sam. ii. 30. 'Wherefore the LORD GOD of Israel saith, I said indeed, that the house of thy Father's should walk before me for ever; but now the LORD saith, Be it far from me, for them that honour me I will honour, and them

'that despise me shall be lightly esteemed.' That he
 hath decreed to render to every man according to his
 works, Rom. ii. 6. 11. 'Who will render to every
 'man according to his deeds. To them who by pa-
 'tient continuance in well doing seek for glory, and
 'honour, and immortality, aionian life; but to them
 'that are contentious, and do not obey the truth, but
 'obey unrighteousness, indignation, and wrath.' Tri-
 'bulation and anguish to every soul of man that doeth
 'evil; to the Jew first, and also to the Gentile: But
 'glory, honour, and peace, to every man that work-
 'eth good; to the Jew first, and also to the Gentile.
 'For there is no respect of persons with God.' And
 that he hath decreed, that them that walk after
 the flesh shall die, and them that walk after the Spi-
 rit shall live, Rom. viii. 13. 'For if ye live after
 'the flesh ye shall die; but if ye through the Spirit
 'do mortify the deeds of the body, ye shall live.'
 These decrees agree perfectly with the character of
Him, who is King of righteousness and King of peace.
 And with respect to *election*, the Scriptures inform
 us, that God *elects*, *chooses*, or *sets apart*, the *Godly* for
 himself; Psal. iv. 3. 'But know that the LORD
 'hath *set a part* him that is *Godly*, for himself.' And
 that those who *fear* Jehovah and *think upon his name*,
 so as to become true confessors of him before men,
 and *citizens* of Zion, are written for glory and im-
 mortal life; Mal. iii. 16, 18. 'Then they that
 'feared the LORD spake often one to another,
 'and the Lord hearkened and heard it, and a book
 'of remembrance was written before him for them
 'that *feared the LORD*, and *that thought upon his*
'name.

* name. And they shall be mine faith the LORD of
 * Hosts, in that day when I make up my jewels; and
 * I will spare them as a man spareth his own son that
 * serveth him. Then shall ye return and discern be-
 * tween the righteous and the wicked, between him
 * that serveth God, and him that serveth him not.
 Psal. lxxxvii. 5, 6. * And of Zion it shall be said,
 * This and that man was born in her, and the highest
 * himself shall establish her. The LORD shall count
 * when he writeth the people, that this man was born
 * there, Selah.* Isa. iv. 3. * And it shall come to
 * pass that he that is left in Zion, and he that re-
 * maineth in Jerusalem, shall be called holy, even e-
 * very one that is written among the living in Jerusa-
 * lem.* This verse is, and may be translated as follows.*

והיה	And it shall come to pass,
הנשארים בציון	The remnant in Zion,
והנותר בירושלם	And the residue in Jerusalem,
קדוש יאמר לו	Shall be called holy to him;
כל הכתוב	Every one that is written,
לחיים בירושלם	For life in Jerusalem.

And Christ being the elect one, in whom the Fa-
 ther delighteth (a); his beloved Son, in whom he is
 well pleased (b); it is in Him only, that believers
 are elected, and accepted (c). So it is said, Eph. i. 4.
 *According as he hath chosen us in him before the
 *foundation of the world, that we should be holy,
 and without blame before him in love. It being by
 faith, that any person can be ingrafted into Christ,
 the true vine, or good olive tree (d). Those who are
 chosen:

L 5.

(a) Isa. xl. 5. (b) Matth. iii. 17, & xvii. 5. (c) Eph. i. 4.
 (d) Rom. xi. 20.

chosen in Christ as exprest in this text, must have been foreseen, as believing in him, and bringing forth the fruits of holiness, works of faith, and labours of love, which result from union with Christ, by faith. For they are said to be chosen *in him*, and *in him*, so, as to be *holy*, and *without blame*, before him in love. Agreeable to this, the Apostle Peter calls those to whom he writes, 2 Pet. i. 2. 'Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ.' This account which the Scriptures of truth give of *election*, is every way consistent with the character they give of God, as one with whom is *no respect of persons*. For as Prov. xxviii. 21. 'To have respect of persons, is not good.' So Eph. vi. 9. 'Neither is there respect of persons with him.' 1 Pet. i. 17. 'Who without respect of persons, judgeth according to every man's work.'

The Scriptures mention several elections, that do not secure the happiness of all the elected. The people of Israel were all a chosen people, and elected to the enjoyment of special privileges, and they were thus chosen of God, because of his love to them, and his faithfulness in fulfilling the promise he made to their fathers. Deut. vii. 6, 7, 8. 'For thou art a holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people, but because

“because the LORD loved you, and because he would keep the oath which he had sworn to your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.” With respect to this chosen people, we are farther informed, 1 Cor. x. 1. 4. that they “were all under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink of the same spiritual drink; for they drank of the spiritual rock that followed them, and that rock was Christ.” Yet this elected and beloved people, who were made partakers of Christ, by eating the spiritual meat, and drinking the spiritual drink, with which they were favoured; fell under the displeasure of God, because of their future unbelief and disobedience, so it is said, ver. 5. “But with many of them God was not well pleased, for they were overthrown in the wilderness.”

The family of Aaron, was a chosen family, they were chosen to be near unto God, and holy for him; yet many of that family corrupted their ways, and so fell under the curse.

Even the choice which the Lord Jesus Christ made of twelve apostles, from among his disciples, did not secure the happiness of them all; for one of them proved a son of perdition.

When therefore the Scriptures are duly attended to, the ways of God towards creatures will appear perfectly equal; and that he is pursuing one uniform end, in every dispensation therein revealed, whether

past,

past, present, or to come. That therefore, he never will in any case, utterly forsake any of the works of his hand; but will pursue every one with his judgments and mercies, till all are brought into a holy and happy state*. Such as find more delight in viewing God as one, who by a sovereign act of his will, is making a certain number of his creatures supremely happy, and is abandoning the rest to endless misery: Than in viewing him as one, who without respect of persons, is making all happy, who do justly, love mercy, and walk humbly with him; and is using the most proper means to bring the most disobedient to the wisdom of the just, and the most miserable to the enjoyment of supreme felicity. Persons of this disposition seem more fit to be subjects of the kings of the earth, who

* Some may perhaps alledge that Rev. xii. 17. is against this doctrine, because it is there said, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' Let such observe, that what is said in this passage does not relate to the new Jerusalem state of things, but to the present; for the vision of the new Jerusalem state ends at ver. 6. and immediately after this, that is said, ver. 11. it is added, 'Behold I come quickly.' It seems therefore, to be a declaration, by way of admonition to the unjust and unholy, that if they are resolved on their way, let them go on; but let them know the Lord will quickly come, and then they will soon experience their folly. And a declaration of comfort to the righteous and holy, that if they hold on their way, the Lord will quickly come, and free them from all their troubles. It is said, 1 Cor. xiv. 38. If any man be ignorant, let him be ignorant. Will any from thence infer, that the Apostle meant, that no ignorant man should be taught after that?

who frequently bestow places of honour and profit upon a certain number of favourites, according to their own will and pleasure; leaving, or rather putting the rest of their subjects in a state of dishonour and want: Than to be subjects of Him, who is king of righteousness and king of peace, who honours all his saints, and leaves none of his subjects unprovided for, and whose *tender mercies are over ALL his works.*

AN

A P P E N D I X

In which are more particularly answered, such objections as are commonly urged by some, against some things that have been advanced in the foregoing pages; from the names **ALEHIM** and **JEROVAH**, &c. And the import or signification of these names, &c. pointed out.

This Appendix being intended as a supplement to Chap. IV. it may be divided as follows:

S E C T: I.

Concerning a Plurality in the Unity of the Supreme Essence.

IT is argued, that the plural form of the word **אלהים**, **ALEHIM**, commonly translated **GOD**, is a proof of this plurality. And that Deut. vi. 4. is perfectly decisive in favour of this argument, if rightly translated. The text in the English Bible reads thus: "Hear, O Israel, the Lord our God is one Lord." And from thence it is argued, that the word **אלהים**, rendered *God*, is plural, and the word **יהוה** rendered *Lord*, is singular; therefore there is a plurality in the unity of the essence.

The import or signification of these interesting names, which it is the special interest of mankind to know, will be enquired into, Sect. II: But to affirm, that the word *Alehim* always signifies a plurality of persons or agents, is to charge the Scriptures of the Old Testament with absurdity, and those of the New with

with perverting their sense. It is said, *Exod. vii. 1.* "I have made thee (*אֱלֹהִים*, *Alehim*) a God to Pharaoh." Would it not be charging the Scriptures with absurdity to say, that they teach us to believe that *Jehovah* made Moses a plurality of persons, when he sent him to speak unto Pharaoh? One would think that this application of the word *Alehim*, in this text alone, would be sufficient to convince any one, that it doth not always denote a plurality of persons or agents. But this is not the only text; it is only one among many, in which the word *Alehim* hath a singular signification. I shall here only add another; *Psal. xlv. 6, 7.* "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." It is the word *Alehim* that is translated *God* in both these verses; and it is the *Son* that is called *Alehim* in the one, and the *Father* that is called *Alehim* in the other. If therefore the word *Alehim* is always to be understood as signifying a plurality of persons we must believe that there is a plurality of persons in the *Son*, and also a plurality of persons in the *Father*; that is, that at least the *Father* and the *Son* consist of two persons each, and so must at least make four persons betwixt them. To say that the Scriptures of the Old Testament teach this, is surely a saying that they teach gross absurdity; this being an absurdity too gross to be named, were it not necessary to expose the absurdity of an idolized system. And since in the New Testament the word *Alehim* is frequently rendered singular, as *Heb. i. 8, 9.* where this passage is quoted; and *Mark xii. 29.* where *Deut. vi. 4.* is quoted, as was formerly observed: The sense of the word would surely be perverted, if it meant a plurality in these texts in the original Hebrew, quoted in these passages.

But

But the word **אלהים**, *Alehim*, is not the only one in the Hebrew Scriptures that has a plural form, and yet appears to have a singular signification. For we find **אבנים** *rebim*, the nether mill-stone, Deut. xxiv. 6. **מחירים** *heribim*, the mill, Exod. xi. 5. and **מזרים** *merim*, or *zferim*, noon-day, Psal. xci. 6. Even the word **אדני**, which signifies a Lord or Master, is used in a plural form, when applied to one person; so Joseph is called **אדני הארץ**, *the lord of the land*, Gen. xlii. 30. Those who know the Hebrew language, do know, that the final **ים** of a plural noun or name, is dropped when in construction with another word; so that **אדני**, in this text, is equal to **אדנים**. And the translators of the English Bible have understood this name, even in the last form of it, to have a singular signification, 1 Kings xxii. 17. 2 Chron. xviii. 16. Isa. xix. 4. Mal. i. 6.

If we were fully acquainted with the Hebrew language, we would likely see a peculiar beauty in applying plural names to persons or things; not from these names denoting a plurality of persons or agents; but from their denoting the various relations or properties, signified by the root from which the name is formed, that centre in the person, or thing, to which the name is applied.

And with respect to the name *Alehim*, it appears rather to be the plurality of relations sustained by the person or persons, to whom it is applied, than a plurality of persons, that is thereby pointed out. That the name *Alehim* is a *relative* name, is abundantly evident from the application of it in Scripture; and if the relation or relations expressed by this name be the same, whether sustained by one or more persons, or whether the person or persons be masculine or feminine; there appears to be no impropriety in this name being of the same form, in all these applications of it: Since it is not used to point out the number

or

or gender of the person or persons to whom it is applied, but the relations which they sustain. Accordingly we find, that the name *Alehim*, hath the same form, not only when singular and plural, but also when masculine and feminine; as 1 Kings xi. 4. 33. where *Ashtareth*, or *Oshtarut*, is called *Alehim*, and rendered the *goddess* of the Zidonians. The singular and plural, or masculine and feminine significations of this name, seem therefore to be determined by the text and context where it occurs.

And why should it appear any way strange, that a Hebrew name should be found that hath but one form, in all these different applications, since we find several of the same kind in our own language. To instance only one, the name *sheep*; this name is of the same form, whether we say one sheep or two sheep, a male sheep or a female sheep.

From all which there seems to be very little ground to suppose that Deut. vi. 4. will prove a plurality in the unity of the essence. And those who presume to give it a sense, so very different from the manner in which it is quoted and expressed by our Lord, Mark xiii. 29. formerly taken notice of, contradict in express terms the faithful witness; when they give a reading different in sense, from that which is given by him, who must know infinitely better, what reading was most conducive to give a just discovery of the only true God, than the wisest and most knowing of the sons of men.

2. It is argued, that the name *Alehim*, being sometimes joined with plural verbs and pronouns, proves it to be a plural name.

To this it might be answered, that the name *Alehim*, being frequently joined with singular verbs and pronouns, proves that it is a singular name.

Surely if its being only sometimes joined with plural nouns and verbs be a proof that it is a plural noun,
its

its being frequently joined with singular nouns and verbs must be a stronger proof that it is a singular noun. And certain it is, that all the instances that can be produced of the former, are quite inconsiderable, in comparison of what might be produced of the latter. But since it cannot have a singular and plural signification at the same time, the text and context (as has been noticed), must determine whether it is to be understood singular or plural; for that it may have either of these significations, in different places, is readily granted.

There are some texts, however, that have been made use of to prove the name *Alehim* to be plural, which do not appear any way to answer that end; such as, Gen. i. 26. 'And *Alehim* said let us make man in our image, after our likeness.' Gen. iii. 22. 'And *Jehovah, Alehim*, said, behold the man is become like one of us.' And Gen. xi. 6, 7. 'And *Jehovah* said,—let us go down,' &c. One would think, if *Alehim* must be plural, because joined with the expression *let us make*, then *Jehovah* must also be a plural name, because joined with the expression *let us go down*. But this last they hold to be singular, though the same evidence appears here to prove it to be plural, that is held out by them as sufficient to prove *Alehim* to be plural. The name *Alehim*, however, is as evidently joined with a singular verb in these texts; for the word rendered *said* is a singular verb in the original. And the form of expression used in these texts intimates to us, what the Scriptures at large do uniformly teach; namely, that all divine purposes relative to creatures, originate from *יהוה* the Most High God, and are carried into execution by Jesus Christ his only begotten Son. And the Son being an intelligent agent subsisting personally distinct from the Father, had these purposes intimated to him before they were carried into execution.

Our

Our Lord himself who best knew these things, hath informed us, that 'the Father loveth the Son and sheweth him all things that himself doth.' John v. 20. It appears, therefore, that the same *Alehim*, (that is, the Father,) who said to the Son, *thy throne, O God, is forever and ever*; said also to the Son, *let us make man*. And the same *Jehovah* who said unto the Son, *Sit thou on my right hand*; said also to him, *let us go down*.

It is strange, how it should have entered into the mind of any person to think that a name must be plural, or that there must be a plurality in what it is applied to, because it is joined with the expression, *let us*, &c. When nothing is more common, than for one single individual person to say, (when speaking to one or more, about any thing they are mutually concerned in,) *let us*, &c. So the Levites servant said, 'Let us turn into this city,' Judges xix. 11. 'Jonathan said, let us go over unto the garrison of the Philistines,' 1 Sam. xiv. 6. Nathan said, 'And David our lord knoweth it not,' 1 Kings i. 11. And Jehu said, 'Unto which of all us,' 2 Kings ix. 5. How ridiculous and absurd would it be, to say that Jonathan, David, &c. are plural names, denoting that Jonathan, David, &c. were each of them plural beings; yet these names are as much joined with plural verbs and pronouns, as the name *Alehim* in the texts before taken notice of. But those who lay so much stress on the expression, LET US, and think it so conclusive, when spoken by *Jehovah*, to prove a plurality in the unity of the essence; may find creatures, even offending creatures, included in that expression, when spoken to by *Jehovah* himself, Isa. i. 18. 'Come now, and let us reason together, saith the Lord, (or *Jehovah*,) though your sins be as scarlet, &c.' Will they say that this denotes plurality in unity? Surely not.

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It has been said by way of reply to this; that the expression, *Let us reason together*, supposes their capacity to reason, or 'Implies their capacity for reasoning.' And hence it seems to be inferred, that, when it is said, *Let us make man*, it implies a capacity to make man. This is surely all very just. And it might also be inferred; that as the expression, *Let us reason together*, implies that the persons spoken to were endued with reasoning faculties distinct from him that speaks to them; so the expression, *Let us make man*, implies that the person spoken to, was endued with a capacity to make man, distinct from him that speaks to him. It was surely as possible for the Father to give this capacity to the Son, as to give him to have life in himself, even as he hath life in himself. But though this capacity in the Son to create, and his agency in the exertion of this capacity, be represented as distinct from the Father's capacity and agency; yet there appears to be always a joint operation of the Father and the Son, in every exertion of divine agency in or upon creatures, as has been already observed.

There is indeed some appearance that the name *Alehim* is plural in the two following texts, Gen. xx. 13. '*Alehim*, thy caused me to wander.' And Gen. xxv. 7. '*Alehim* were revealed unto him. But tho' this should be the true reading of these texts, all that they prove is, that the Father and the Son were jointly concerned in causing Abraham to leave his country and his kindred. And that the Father revealed himself unto Jacob by a manifestation of his only begotten Son.

There appears, therefore, to be no evidence to believe, that the name *Alehim* is ever intended to denote a plurality in the unity of the essence, in any place in which it occurs.

3. The doctrine of a plurality or trinity of persons in the unity of the essence, is also supposed to be proved

proved from the figurative representation of the cherubim.

From this it is argued, that the different faces of the cherubim represented the different persons in the essence. That the face of the ox was an emblem of fire, and fire an emblem of the Father; that the face of the lion was an emblem of light, and light an emblem of the Son; that the face of a man was an emblem of the human nature of the Son; that the face of an eagle was an emblem of air, and air an emblem of the Holy Spirit.

Now, suppose it should be granted that these faces were emblems of the Father, and the Son, &c. (which does not appear to be the case, when the matter is examined into,) it would remain to be shown, how these emblematic faces prove, either proper personality, or equality.

The only argument that can be adduced for distinct personality, seems to be, from the distinction of these faces from one another. But according to this, it would follow, that there are four distinct persons; for the face of the man is as distinct from the face of the lion, as the face of the lion is distinct from the face of the ox. And the argument for equality and unity of essence, can only be deduced from the faces being all of one substance, namely, one mass of gold. This seems to be viewed as a most clear and demonstrative evidence of the equality of the persons, and the unity of their essence. But then, like the other, it proves too much; for according to this argument, the humanity is proved to be equal, and of the same substance with the divinity; since the face of the man was of the same substance and quality with the other faces. These consequences being both inevitable, and inadmissible; the arguments from which they flow must be void of force, and altogether inconclusive. Since therefore the cherubim or cherubs, even in this view, fail

fail to prove the doctrine of a trinity of persons in the unity of the essence; it seems of small consequence to the point in dispute, whether they be viewed as emblems of the Father and the Son, together with the humanity and the Holy Spirit, or not.

But as the cherubim are frequently mentioned in Scripture, a short view of what is said of them, may help us in some measure to judge, whether they appear to be a representation of *Jehovah*, or a representation of the attendants of his throne.

We have the most full and particular account of the cherubim in the 1st and 10th chapters of Ezekiel's prophecy. It is said, Ezek. i. 10. 26. 'As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle. And above the firmament that was over their heads was the likeness of a throne, as the appearance of sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' And, Ezek. x. 20. 'This is the living creature that I saw under the God of Israel.' Language can scarce be more descriptive of a distinction between the God of Israel and the cherubs or cherubim, than that which is here used. Yet it has been alledged, that the cherubim are not to be considered as being *under* the God of Israel, but that they were seen *instead* of the God of Israel; because the word תחת rendered *under*, often signifies *instead of*, as well as *under*. But the whole representation seems strongly to forbid this sense of the word here, and to confirm the reading quoted above from the English Bible; for the firmament is represented above the cherubim, the throne above the firmament, and the God of Israel above the throne; the cherubim called the living creature was therefore certainly seen *under*, not *instead of*, the God of Israel, who

who was seen in a figurative representation above the throne, encircled with a rain-bow, not unsimilar to what is recorded, Rev. iv. 2. 4.

We have also a representation of the glory of *Jehovah*, Isa. vi. 1, 2, 3. 'In the year that king *Uzziah* died, I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphim, or seraphs, each one having six wings:—And one cried unto another, and said, holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.'

So likewise, Rev. iv. 2. 8. 'And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat upon the throne. And he that sat was to look upon like a jasper and a sardine-stone; and there was a rain-bow round about the throne, in sight like unto an emerald. And in the midst of the throne, and round about the throne, were four beasts, or rather *Quatre*, *living ones*, full of eyes before and behind. And the first living one was like a lion, and the second living one was like a calf, and the third living one had a face as a man, and the fourth living one was like a flying eagle. And the four living ones had each of them six wings,—and they rest not day and night, saying, holy, holy, holy, Lord God Almighty.'

There is a very great similarity in all these visions. And the last; namely, that which was seen by the Apostle John, seems to include in the description of the living ones, or living creatures, all that is said of the cherubim and seraphim in former visions; for their faces agree in number and kind with the cherubim or cherubs; and the number of their wings and their exercise, agrees with what is said of the seraphim or seraphs. And hence, it appears, that whatever was represented by the cherubim, the same, or something similar, behoves to be represented by the
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four living ones. This is allowed by those who hold the cherubim to be a representation of a trinity in unity. Now, it is evident, that the four living creatures represent beings that worship; for Rev. v. 8. 'The four living creatures, and the four and twenty elders, fell down before the Lamb.' And say, verse 9. 'Thou wast slain and hast redeemed us by thy blood.'

Since therefore the cherubim are said to be under the God of Israel, and the living creatures say, they are redeemed by the blood of the lamb; it seems to be as evident as any thing can be, that they are not a representation of a trinity of divine persons in one essence, as some contend.

With respect to the cherubim that were placed in the tabernacle and temple, it is said of them, that their faces were toward one another, toward the mercy seat, Exod. xxv. 20. and xxxvii. 9. *Predeaux* observes, that their faces being inward, denotes, that they were figures worshipping, not to be worshipped. It might also be observed, that *Jehovah* is several times said to *dwell* between or *inhabit* the cherubim; but he is never, (so far as I know,) said to be *represented* by them. From all which it appears, that whatever these figures were intended to represent, it was not that *plurality in unity*, which some so warmly contend for.

But that something was figured out by the cherubim, seems very certain; and also that the thing figured out by them did some way concern mankind; since they were so constantly exhibited in those sanctuaries that God placed among men. There was an exhibition of the cherubim immediately after the fall, with the rest of the apparatus of the sanctuary. We know there had been an altar, because there were sacrifices; and the words rendered *flaming sword*, which might have been rendered *consuming flame*, seem

seem to denominate the sacred fire. The whole exhibition being calculate by infinite wisdom, to point out, and to keep the way to the true tree of life in their mind. But if this should appear dark or uncertain, there can be no doubt that the tabernacle and temple services were appointed for this end, neither have we any ground to doubt that the earthly tabernacle and temple were figures of the heavenly. See Heb. ix. 23, 24.

Now the entering of the High Priest into the holy of holies once every year, appears to have been intended to represent the entering of the Lord Jesus Christ into the heaven itself, when he should have accomplished his humiliation and sufferings. And this service of the High Priest entering into the holy of holies, may be considered not only as representing to their faith this great and interesting event; but also as giving them an assured token, or earnest of its accomplishment. That as they saw, or were assured, that the High Priest entered into the holy of holies, which were the figures of the true; so the promised Messiah, would, in due time, most certainly, enter the heavens itself, or holy of holies above; clothed with a body of the seed of the woman, there to appear in the presence of God, in behalf of all who are to be blessed in him. Since therefore the sufferings of Christ and his entrance into the higher sanctuary, were figured out by the sacrifices and entrance of the High Priest into the holy of holies; is it not at least probable, that the fruits or effects that were to issue therefrom, should also be figured out, or represented, by something in that figurative sanctuary? And if this was the case, the cherubim seem to be figures intended for this purpose. The Son of God was manifested that he might destroy the works of the devil, 1 John iii. 8. To take away our sins, verse 5. He suffered without the gate, that he might sanctify the people through his own blood, Heb. xiii. 12. And when sin is destroyed, or taken away, and sanctification effected; then is the

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image of God restored, and the creature is then fit to be presented in his presence, having neither spot nor wrinkle nor any such thing. Creatures thus created again by Christ Jesus, may with propriety be called כְּרֻבִּים, *kerubim*, that is, the likenesses of the great ones, which the word rendered cherubims, may signify. For being created into the likeness of the Son, they are of consequence created into the likeness of the Father also; or should the *kerubim*, or, great ones, signify angels; the children of the kingdom of God, are also said to be as the angels. The faces of the cherubim being inward towards the mercy seat, the place where the divine presence was manifested, and from whence the will of God was intimated; might represent the condition and exercise, of those who are brought into the presence of God, in the sanctuary above; being within the vail, might represent their being brought into the heaven itself; looking to the mercy-seat, their attentiveness to behold the glory of God shining forth through Jesus Christ, and the wonders of mercy displayed through him; and standing with outstretched wings, their readiness to fulfil his pleasure with the greatest speed. And the complication of faces, that were thus deposited in the holy of holies, might intimate God's gracious purpose according to his good pleasure; that in the dispensation of the fulness of the times, he would gather together all things in Christ, deliver the creation from the bondage of corruption, and bring every creature into the glorious liberty of the sons of God; so that every creature in heaven and on earth, and under the earth, and such as are in the sea; should harmoniously join in ascribing blessing, and glory, and honour, and power, to him that sitteth upon the Throne, and to the Lamb, for ever and ever. See Col. i. 20. Eph. i. 9, 10. Rom. viii. 21. Rev. v. 13.

4. The doctrine of a plurality or trinity of persons in one essence, is supposed to be proved by analogy, taken

ken from three conditions of the material heavens; that is, fire, light, and air.

It is alledged, if I mistake not, that the matter of the heavens subsist in the condition of fire in the body of the sun, from which there is a continual emanation of the same matter in the condition of light; that this matter, acquiring a grossness by distance from the sun, is changed into air; and so is pushed back into the sun, where it is changed into fire, and again into light. And that by this continual egress and ingress, a perpetual motion is produced, which, with an admirable regularity, carries all the planets in the solar system round their proper orbs. However just this may be, as a system of philosophy, it seems no way suited to prove by analogy, that there are three persons in one divine essence.

Those who make use of it for this purpose, suppose that the Father is represented by the fire in the body of the sun; because, as is also supposed, he is spoken of under the notion of fire in Scripture; and that wrath, signified by fire, is peculiarly exerted by him; for proof of which, Deut. iv. 24. Heb. xii. 29. are brought, with some other texts less direct to the purpose.

But, with respect to these things, it may be observed, that no visible representation seems proper to represent the invisible God, whom no one hath seen at any time. And as to fire representing, or wrath being peculiarly exerted by the Father; the Scriptures quoted in proof of it, will not serve that purpose, unless it can be proved, that the Father distinctly and absolutely considered, was the Lord God of Israel, Deut. iv. 24. and that when it is said, Heb. xii. 29. *For our God is a consuming fire*, the Father is meant, absolutely and distinctly considered. But this can never be proved from the Scriptures of the Old and New Testaments, which uniformly teach, that the God of believers, under both the Old

and New Testament dispensations, is the Father manifested in and by his only begotten Son, who is the express image of his person, and the brightness, or shining forth of his glory.

Since, therefore, this analogy fails in the leading and chief article, it seems needless to trace it further in this way of applying it. But if we may make use of analogy, it will perhaps be found to illustrate the doctrine it has been brought to oppose.

It seems to be the opinion of those who have applied their minds to the study of nature, that a principle called fire, fill almost, if not altogether, the whole material system; yet it produces no sensible effects, nor is its operations, or even its presence, known, till excited by some proper means through some proper medium; but when these concur, it will extend its operations in the most tremendous manner, as far and wide as the combustible matter in contact is extended. What we commonly call fire, appears therefore to be only a manifestation of that invisible fire or active principle, through the matter upon which it operates. When wood, coal, or any other combustible matter is burning, we see its colour and texture change, and its magnitude diminish by that operation; and when we approach to a certain nearness, we find a sensation excited in our bodies thereby; but still the principle that produces all this remains hid from our view. This invisible fire or principle that produces such wonderful operations, when its activity is exerted through a proper medium; seems to act most powerfully, and constantly, in the body of the sun.

These things observed; if we may venture to speak of the Father, the Son, and Holy Spirit, by analogy from things in nature; fire, light, and heat may be considered as follows.

I. The invisible fire, which is so universally extended through the whole material creation, and yet is only perceived

perceived in its operations through a proper medium, may lead by analogy to a consideration of the invisible God, who, though he fills heaven and earth, neither produceth any effect upon his creatures, nor is perceived by them, but by the manifestations he makes of himself through Christ Jesus, the Sun of righteousness, the only mediator between God and men, and medium of all divine intercourse with creatures.

II. The visible fire of which the body of the sun is composed, and from whence an energy is exerted through the whole solar system, may lead to a consideration of the Son of God, who is the brightness of the Father's glory, and whose powerful energy is exerted through the whole system of created nature. This is perfectly agreeable to the Scriptures of truth; for these teach that it is in the face of Jesus that the glory of God is beheld, 2 Cor. iii. 18.; that he is the image of the invisible God, Col. i. 15. And it is the Son of God, through whom all the perfections and operations of the invisible God, are manifested, who is represented in Scripture, under the similitude of fire. It was surely God, thus manifested, that was the God of Israel, and is also the God of the New Testament Church, as before observed. Some, indeed, through the unscriptural representations that have been given of God, have used the expression, 'God out of Christ is a consuming fire.' But this has no foundation in Scripture; for we are there taught, that all God's dealings with men are through a mediator: And with respect to the execution of judgement in particular, our Lord says expressly, 'the Father judgeth (*judicet*) no one; but hath committed all judgment to the Son: and hath given him authority to execute judgment also, because he is the Son of Man,' John v. 22. 27. It is therefore evident, that the execution of judgement, inflicting of punishment, or the manifesting of fiery indignation, belongs properly to the Son; who is therefore represented with the appearance

pearance of fire, in those glorious representations of him, that are recorded in Scripture. When the prophet Ezekiel saw the glory of the God of Israel, the appearance of a man which he saw upon the throne, was certainly a representation of Christ; and this appearance of a man which he saw, had the appearance of fire from his loins and upward, and from his loins and downward; this was the appearance of fire throughout. See Ezek. i. 27. When the apostle John also had a vision of Christ, his eyes were as a flame of fire, and his feet like fine brass, as if they burned in a furnace. See Rev. i. 14, 15. And it is likewise declared concerning Christ, Mal. iii. 2. He is like a refiner's fire. Math. iii. 12. He will burn up the chaff with unquenchable fire. 2 Thess. i. 7, 8. He will be revealed from heaven,—in flaming fire, &c.

All these considered, it will appear that the Lord Jesus Christ may be fitly represented by the fire of which the body of the sun consists; and the analogy seems to be very directly countenanced by divine inspiration, since Christ the Son of God is called *the Sun of righteousness*, Mal. iv. 2. To enumerate a few particulars in which there seems to be a kind of analogy, it may be observed,

1. That as the Sun in the firmament is a visible manifestation of an invisible principle; so Christ is the image of the invisible God.

2. That as the properties of the invisible principle are manifested in their operations through the sun in the firmament; so the perfections of the invisible Father are manifested in his operations through his only begotten Son. It is by his works that God discovers to us his perfections. 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,' Rom. i. 20. and Eph. iii. 9. 'God created all things by Jesus Christ.'

3. That as animal and vegetative life is quickened and invigorated by the genial influences of the sun; so spiritual

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ritual and divine life is quickened and carried into perfection by the gracious influences of Christ, who is called a *quickening Spirit*.

4. That as the influences of the sun extend through the whole solar system, which perhaps includes the whole material creation, as it is said Psal. xix. 6. 'there is nothing hid from the heat thereof;' so the influences that flow from the Lord Jesus Christ, extend through the whole system of created nature; for 'All things are delivered into his hand,' Mat. xi. 27. 'And by him all things consist,' Col. i. 17. Even the sun, whose glorious brightness is too intense for our mortal eyes; is but the workmanship of his hand, and made subservient by him, to dispense his bounty through the material creation. And thus the outward creation, and distribution of outward favours, seem admirably calculate to lead to a contemplation of uncreated excellency and munificence, as manifested in Christ Jesus; in whom are all the promises, and who communicates all the privileges that mankind enjoy, whether pertaining to life or godliness. See 2 Cor. i. 20. 2 Pet. i. 3.

III. The influence that proceeds from the sun, may lead to a consideration of the Holy Spirit. For,

1. As the influence that proceeds from the sun in the firmament, has a twofold efficacy, namely, that of enlightening and warming; so the Holy Spirit, that influence that proceeds from the Father through the Son, has a twofold efficacy, namely, that of enlightening the mind in the knowledge of divine things, and warming the heart with divine love.

2. As the effects of enlightening and warming are produced in unequal proportion, in different matter, or the same matter differently disposed or arranged; tho' the influence be uniform in itself, simply considered: so the effects of enlightening the mind, and warming the heart with love to divine things, are produced in unequal proportion in different persons, and perhaps the

same person under different circumstances. We shall perhaps find, that the highest degree of love to God and men, is no more necessarily connected, with a clear understanding, than the highest degree of heat is connected with a clear day. But as matter may be so modified as to receive both light and heat in a high degree, and in equal proportion; so intelligent nature may be so modified as to receive a high degree of divine light and love, in equal proportion. Those represented by the good ground in the parable, are described as approaching toward it, for, they not only understand the word, but received it into honest and good hearts. See Math. xiii. 23. and compare Luke viii. 13.

3. As this influence that proceeds from the sun, is called by the same name with the sun from which it proceeds, or the effects produced by it, are ascribed either to it or the sun, often in common conversation; as when a thing may be said to be warmed by the sun, or by the heat of the sun; and in Scripture, as when things are said to be put forth by the sun, Deut. xxxiii. 1. and when the sun is said not to (*rise*) fall upon persons, Rev. vii. 16. In these passages it is evident that the influence of the sun is that which is properly meant; so in a very familiar manner, things are said to be done by the Father and the Son, that are properly effected by the Holy Spirit, as the immediate agency by which they are done.

SECT.

S E C T. II.

Of the Arguments that are commonly used to prove the Equality of the Father and the Son.

IT is argued, 1. That the same names being applied to the Son that are applied to the Father; therefore the Son must be one substance, and equal with the Father, in power and glory.

This argument has already been considered, and shown to be false and inconclusive. But as it was promised that an enquiry should be made, into the import or signification of these names that are supposed to prove the doctrine contended for in the objection: The following is offered to the consideration of impartial enquirers:

The names by which the MOST HIGH hath most commonly revealed himself in Scripture, are יהוה *Jehovah* and אלהים *Alehim*; the first, is generally rendered, Lord or Jehovah; and the last, God: There are other two Hebrew names that are commonly rendered Lord; namely אדון *Adun*, or אדני *Adni*, and יי *Jibe*. The first appear to be frequently applied to the SON, and the last seems to be applied to the FATHER only. There are also, two Hebrew names besides אלהים that are rendered God, namely אל *Al*, and אלוב *Alube*. I shall endeavour to enquire into the signification of these names, in the following order.

I. Of the name אדון *Adun*, or אדני *Adni*, Lord.

This name appears to be very properly rendered Lord; it is frequently applied in Scripture to a Lord or master, or one who has authority or dominion over others. It is applied to Christ the Son of God, Psal. cx. 1. "(יהוה *Jehovah*) Jehovah said to (אדני *Adni*) the Lord,

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‘or my Lord, sit thou on my right hand until I make
 ‘thine enemies thy footstool.’ And Isa. vi. 1. ‘I saw
 ‘(יהוה *Adni*) the Lord sitting upon a throne.’ This
 name, when applied to *Christ Jesus*, that is, the *Anointed*
Saviour, fitly points him out as the universal Lord of
 all created nature; but when applied to the Father, it
 must be understood in a still higher sense, since inspira-
 tion teaches that the Son is made both Lord and Christ
 by the Father.

II. Of the name יהוה *Jihv*, *Jah*.

The name *Lord*, however, seems not to express what
 is the import of יהוה *Jihv*; for there seems to be sufficient
 evidence to think, that יהוה is the root from whence יהוה
 the verb, which signifies *to be*, or *to be caused to be*, is de-
 rived. It being most natural, that the most simple form
 of a word; should be the root, from whence all its aug-
 mented forms do spring. The word יהוה then, will sig-
 nify *simple* or *absolute Being*. It is therefore a most pro-
 per name for that Being of Essence, that is the source,
 the root, and first cause of all real and permanent exist-
 ence; even the one Most High invisible God the Father,
 of whom are all things. This name is never used rela-
 tively, nor is it ever applied to any being or person, but
 God the Father, so far as I have observed. Some may
 perhaps think this name is applied to Christ, Psal. lxxviii.
 18. It occurs twice in this Psalm, namely in the 4. and
 18. verses, which in the Hebrew are the 5. and 19. If
 we may admit the transposition of the particle ו in verse
 4. as in the English translation; then the former part of
 the Psalm may be considered as an exhortation to praise
 and extol the most high God, for the manifestations of
 his glorious power, and merciful providence. And in
 the 17. verse, where mention is made of his host, mentio-
 n is also made of the Lord Christ being in the midst of
 them, as their captain or leader, verse 17. ‘The cha-
 ‘riots of God are twenty thousand, even thousands of
 ‘angels, יהוה *Adni* the Lord is among them, as in Sinai
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"the holy place." The Lord who sits at the right hand of Jibe, or Jah, being thus introduced, he appears to be addressed in the 18. verse. "Thou has ascended on high; thou has led captivity captive, thou has received gifts for men; yea, for the rebellious also; that ~~the~~ *self-existing* God might dwell among them." This agrees perfectly with what our Lord says, when he was to go to his Father; that then he and the Father would come to such as loved him, and make their abode with him. See John xiv. 23. If the particle אֲנִי should not be transposed in the 4. verse, then that verse will read thus. "Sing ye to God, sing praises to his name, extol him that rideth upon the heavens in JAH, (in) his name, and rejoice before him." Which also agrees with what our Lord says, of his being in the Father, and the Father in him; and his doing all things in his Father's name.

III. Of the name יהוה *Jehevuhe*, Jehovah.

The import or signification of this NAME seems not to be expressed by the word *Lord*; though what is signified by *Lord* is included in יהוה . This name appears to be formed from הוה , and the process of its derivation or formation I take to be this; הוה is the simple root, signifying simple and absolute Being. But as no action can be exerted to cause being of this kind, the word never occurs as a verb in this simple form. The first step from this simple form is the prefixing of the letter ה ; which forms that conjugation of a Hebrew verb which signifies to cause a thing to be, or be done; and then it stands thus, הוהה *Hejthe*; and this being the form of the verb which expresses the existence of persons and things, there appears to be a peculiar simplicity, propriety, and precision in the Hebrew language, in indicating that every creature and thing, *is caused to be*, by the same word that indicates their *existence* or *being*. The next step is the prefixing the letter י ; which forms several proper names, and changing the ה in the middle into,

into γ ; and then the word יהוה is completely formed, which, according to this formation, will signify, he that causeth to be, or is the cause of being.

Several words of a similar construction might be produced to support the formation here proposed; I shall only instance one, namely, יהושע , *Jihou shou*, read in the Old Testament *Joshua*, in the new *Jesur*, and signifies he that saves, or causeth salvation; שע is the simple root, and signifies salvation, or simply to save; יה being prefixed, forms the second conjugation as before noticed, and the letter ה being prefixed again, and the first ה changed into γ , the word יהושע is formed, in the same manner as יהוה , from יה before noticed.

The name יהוה , *Jihouube*, read *JEHOVAH*, appears therefore not to be an absolute name, as severals have alledged; and that not only from the import of the word, as noticed above, which has all the evidence of certainty that the nature of the case can admit; but also from the clear and undoubted application of it in Scripture; for Jehovah is frequently used relatively with hosts. And what relation can be supposed so likely as that which is denoted by the formation of the name *Jihouube*, or Jehovah, as already noticed. The expression *Lord of hosts*, or *Jehovah of hosts*, appears therefore to signify the same as to say, *the cause of the being of hosts*, or *he who is the cause of being to hosts*. And this expression being so frequently repeated when promises are made to the faithful, when surrounded with powerful hosts, that are likely to destroy them; seems intended to put them in mind of his superintending providence, and absolute power, that they may set their hope in him; by teaching them, that though hosts spread terror and desolation among those against whom their force is directed, and the destruction of a defenceless people seems certain when they set themselves against them; yet when they are assured of protection, by him from whom hosts have their being, and on whom their being, of consequence,

quence, depends, it may quiet their fears, and animate them with courage to pursue their duty. These things, I think, will appear very plain to any who consider the Scriptures in general, and particularly the prophecies of Hagar and Zechariah. Therefore the name JEHOVAH being a relative name, and there being no relations sustained by the Father to his creatures, but what are sustained through Jesus Christ his only begotten Son; every relative name may be applied to the Son that is applied to the Father, and the name *Jehovah* among the rest.

But it will not follow of consequence, that because this name is applied to the Son, that therefore he is equal with the Father, unless it be proved that he is the cause of being, in the same manner as the Father is; and this cannot be done from the writings of the Prophets and Apostles, for they teach the reverse, as has been shewed. Our Lord speaking of a miracle he had wrought, says, *my Father worketh hitherto, and I work*; we are not to suppose, that this work was wrought by the Father and the Son, as two men perform a piece of work between them; that is, by each doing a part of it; surely not. For, in the sense in which any work is done by the Father, it is wholly done by him; and in the sense in which it is done by the Son, it is wholly done by him. Every work performed by the Son of God, is wholly done by him as the immediate agent by whom the energy is exerted, by which it is effected; while at the same time it is wholly done by the Father, as he who communicates the energy that is necessary for effecting it. Or, it is done by the Father as the first cause, from whom the energy proceeds, by which the work is done; and it is done by the Son, as he by whom that energy is manifested, in doing the work. So it is said, Acts ii. 22.—*By miracles and wonders, and signs which God did by him*. The same form of expression being used concerning the creation of all things, namely, that *God created all things by Jesus Christ*; it plainly shews, that

that creating power flowed from God the Father as the source of being, and first cause of existence; and that it was exerted by Jesus Christ his only begotten Son, as the agent by or through whom it should operate.

Hence the name *Jibowub* or *Jehowab*, when applied to the Father as distinct from the Son, points him out as the cause of being in the highest sense of the word. And when applied to the Son, it points him out as he who is the cause of being in a secondary sense; he being the cause of being, or *Jehowab* by an anointing immediately from the Father, even the fulness of *Jah*, the *simple absolute essence*, i. e. the *invisible God* dwelling in him. If any shall ask, how things can be caused to be in a secondary sense? It may be answered, That when such as ask this question shall tell how God might have created, or caused things to be without the interposition of a begotten nature, that is, without his only begotten Son, who bears the inferior character of *Messiah*, or *Christ*, that is, *the anointed*; they may then expect to be told how God created all things by Jesus Christ, or how the Son of God is *Jehowab*, i. e. *the cause of being* in a secondary sense. But with what shadow of reason, can any who profess to believe that God spake to mankind by Jesus Christ, that he wrought miracles by him, and that by him, as an inferior agent, he effects the new creation; with what shadow of reason I say, can any believe that God effects all these by the agency of an inferior nature, or that Jesus Christ is the cause of these in a secondary sense, and deny that God created all things by Jesus Christ in the same sense, when this last is testified by the same authority, and in terms as explicit?

If we attend to the language of Scripture, we will find an uniformity in all the divine agency therein recorded. We are there taught, that God created all things by Jesus Christ, that he upholds all things by him, and that he governs all things by him; for it is said, the government shall be upon his shoulders. The Father

is also said to have spoken by him; that by him is he reconciling the world unto himself, and that by him he will judge the world at last.

We have an account of a very remarkable event, the circumstances of which, as recorded in sacred history, among other useful purposes, seem very much to illustrate and confirm what has been said of the name *Jehovah*, as applied to the Father and the Son distinctly considered. It is the destruction of Sodom and Gomorrah, and the neighbouring cities; concerning this it is said, Gen. xix. 24. * And *יהוה Jehovah* caused it to rain upon Sodom and Gomorrah fire and brimstone, *‘יהוה יורד from the Jehovah out of Heaven.’* *Jehovah* who is first named, seems to be the Son, and the *Jehovah* who is last named, seems to be the Father. The last is not only distinguished from the first, by being named separately, but also by the article, or emphatic particle *יהוה* being put before the name *יהוה*, *Jibevube*, or *Jehovah*. The Hebrews have two articles, and that which is here used, is said to be the most emphatic, and appears to be so from its application in many places of Scripture. Now when the emphatic article is put before the *Jehovah* who is last named, and no article put before the other, who is first named, it strongly indicates, that the one is to be understood in a *supreme* sense, denoting him who is *the cause of being* in the *first and highest* sense; and the other in a *subordinate* sense, denoting him who is *the cause of being* in a *secondary* way. Some may perhaps alledge, that since this article is used with *Jehovah*, Gen. iv. 1. where that name is applied to the Son; its being used with *Jehovah*, Gen. xix. 24. can be no indication of a distinction between the Father and the Son, in that text.

Though it were granted, that the name *Jehovah* is applied to the Son, Gen. iv. 1. the article may still be a mark of distinction and supremacy, Gen. xix. 24. for in the first text one *Jehovah* is only named, and whether

ther the Father or the Son be meant, there is no occasion for distinction, nor can, either the use, or omission of the article, be considered as making any distinction in that case; but in the last text, where one Jehovah is said to rain fire and brimstone, *from* another Jehovah, the use of this article with the one, and the omission of it with the other, has at least a great appearance of significance. The phrase, or form of speech used in this text, is very similar to that used by Christ himself, John x. 32. "Many good works have I shewed you *from* my FATHER." And the Greek article is used in a very similar manner and for a similar end, John i. 1. "In the beginning was the word, and the word was with *the* God; and the word was God." Here also, the article being used with the name God, when applied to the Father, and omitted when that name is applied to the Son, seems also to indicate that the name God is to be understood in the most supreme sense, when applied to the Father, but in a sense somewhat subordinate, when applied to the Son. From the whole, it appears, that the name *Jehovah* being applied to the Son, is no proof of his being equal with the Father.

With respect to the name *I am*; recorded Exod. iii. 14. This is a translation of the Hebrew word *אני*; and seems to be very imperfect. The words *אני אהיה* are also read, *I am that I am*; the Greek translation called the Septuagint read them *Εγω εμμι εμι*, *I am he that is*. Both Ainsworth and Pool observe, that the words in the Hebrew are future; it is also well known that the subjunctive mood is expressed by the future form of the verb in Hebrew. Therefore the reading I would propose, with all humility and deference to better judgments, is this, *I will be what I should be*. This is as literal a reading as any; and the reason why I would prefer it to our common reading is, that the expression *I am that I am*, expresses nothing more than

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what may be said of any that is; for it may be said of the meanest and vilest person *he is what he is*, or such a person might say, *I am what I am*; besides, *I am that* or *what I am*, is not a just translation. The words might indeed be read, *I shall be what I shall be*. But this, like the other, has nothing peculiar or distinguishing; for any one may say, *I shall be what I shall be*. But if the words are read, *I will be what I should be*, which is equally just and literal, they convey something of importance, in several respects.

This seems to be an expression which no creature can use; or affirm of himself, at least, as to every period of existence; but used with great propriety by the Son of God, who shall through all (τὰς αἰῶνας τῶν αἰώνων) *the ages of ages* of his mediatory kingdom, and through endless duration, be in every respect what he should be; by acting fully up to the high characters he bears, and fulfilling most completely, all that belongs to the complicated offices that he sustains as Mediator. These do chiefly concern his people in their present state, and to these, the words *I will be what I should be*, may have a special respect. These words may point out something very significant, either respecting the Israelites in particular, or the world in general. With respect to the Israelites, it is very plain that their deliverance *should* take place at the proper time, not from any obligation that JEHOVAH was under to deliver them, because of any thing they had done or could do; but because he had graciously promised to do it. So the words *I will be what I should be*, amounts to the same as if he had said, 'As I should be true to my promise made unto your fathers, so I will now manifest myself to be so, in accomplishing your deliverance by the person I have now sent.' This sense seems to agree very well with the next verse, where he immediately adds, 'Moreover, thus shalt thou say to the children of Israel, the God of Abraham, the God of Isaac, and the God of Jacob hath

'hath sent me unto you: This is my name for ever, and
'this is my memorial unto all generations.'

But though the deliverance of the Israelites from their bondage in Egypt was included in that covenant which God declared and confirmed unto Abraham, Isaac, and Jacob; it was but a small part of the privileges or good things that were contained therein. Deliverance from the bondage of corruption, was of much greater importance, than deliverance from the bondage of Egypt; and the promise made to Abraham, that in his seed all the families of the earth should be blessed, was much more extensive than that his seed, according to the flesh, should come forth from under the hand of their oppressors with great substance. But in order to accomplish that great promise on which all the other promises depended; namely, that of the Son of God becoming the seed of Abraham, in whom all nations were to be blessed, the seed of the woman who was to bruise the serpent's head; in order to this, a change behoved to take place upon the Son of God; that is, he who was rich, behoved to become poor; he who had appeared in the most glorious forms, possessing a fulness of power, and every other perfection, behove to empty himself, and lay aside the glory which he had with the Father before the world was, and take upon him the form of a servant. All which and much more may be included in these words, *I will be what I should be*. It seems as if he had said, as by virtue of what is promised, and figuratively represented in the ordinances of the covenant, *I should be made flesh, have my heel bruised by the serpent, that I may bruise his head, or be exposed to sufferings and death, that I may destroy death, and him that hath the power of death, that is, the devil; be made an offering for sin, that I may spoil principalities and powers, triumph over them by the blood of the cross, and enter the holy of holies with my own blood, as a glorious Conqueror and Captain of Salvation*, made

made perfect through sufferings, in order to complete the salvation of those committed to my government; so I will most certainly *be, or be caused to be*, all this, that I may free you from the bondage of corruption, and bring you into the heavenly inheritance, of which your temporal deliverance, and possession of Canaan, which I will now according to promise effect, is but a shadow or type.

This appears, therefore, to be a designation of the Son of God, not of the unbegotten essence, that we have expressed, by the words *I will be what I should be*. We have the testimony of Stephen to the truth of this, who was the first witness, under the New Testament dispensation, that sealed the testimony of Jesus with his blood. He not only calls the person who appeared to Moses in the bush, an angel; but also, that God delivered the people by his hand; thereby intimating, that the visible God who appeared to Moses was the agent by whom the invisible God effected these things. His words are, Acts vii. 35. 'The same (Moses) did God send to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush.' So instead of proving equality, the words אֱלֹהִים מֵאֱלֹהִים, used as a designation of him who spoke, or by whom the Father spoke, do rather prove the reverse; for מֵאֱלֹהִים being the first person singular from the verb אֱלֵם, which, as before observed, denotes *caused being*; it denotes something passive, which can in no respect apply to the unbegotten essence.

IV. Of the name אֵל *Al*.

This word is used often as a preposition, and often also as a noun or name. The following are a few observations and examples, relative to its use and general signification. As a particle אֵל *Al* frequently signifies *to, or unto*, when put before a name; when put before a verb, it denotes prevention or hindering, and may be read *no* or *not*; and as an adverb, it denotes

a doubtful state of the mind. As a *name*, it signifies *strength* or *might*, and with ' inserted, which makes it ל'א, it signifies much the same. See Deut. xxviii. 33. Psal. lxxxviii. 4. Mic. ii. 1. In this form, it is applied to what is the *strongest* or *principal* of the kind: To the mighties of Moab, Exod. xv. 15. To rams, Exod. xxix. 1. To harts, Lam. i. 6. And to the posts or pillars, which are the *strength* and *ornament* of buildings, Ezek. xl. 14.

The leading idea of the word seems, therefore, to be that of *strength* and *excellency*. The word ל'א, as a name, may, therefore, be fitly applied to the Father in the highest sense; he being the most mighty and most excellent one, and is called א'ל עליון, *the most high God*, or the *most high, mighty, and excellent One*, Gen. xiv. 18, 19. If applied to the Son, it may point him out as one, who, next to the Father, is the most mighty and powerful one; he being possessed of excellency and strength, surpassing that of all created nature, in an unmeasurable degree.

V. Of the name אלוה Alube.

This name does not appear to be formed immediately from ל'א *Al*, but from אלוה *Alu*. This last has several significations, but all of them seem to imply or refer to the radical meaning of the word ל'א, *Al*, from which it is formed by postfixing the letter ו, which in that position frequently denotes toward what is expressed in the word. This word *Alube*, among other things, signifies an oath, or to be brought under the bond of an oath; and in this application, it very evidently implies, and refers to strength and excellency; for the idea of strength is implied in an oath, as it binds the person who comes under it in the strongest manner to fulfil what is engaged to; and it refers to him who is Most Mighty and excellent, as it is an appeal to the Most High for the fulfilling of what is engaged to.

The name אלוה *Alube*, then, being in the form of a participle

participle passive, from אָלַה, *Ale*, as a verb, it seems to denote a sworn or covenanted one; and so is peculiarly, or in a special manner, expressive of the character of the Son of God, who in a special manner came under the bond of the covenant established between the Father and him, in behalf of perishing sinners. And this name, if applied to the Father, may point him out as sustaining a covenant relation to his people through his Son Jesus Christ. The name *Alube*, occurs, I think, oftner in the book of Job than in all the other books of the Bible besides. And Job seems to express a firm belief, that he whom he so often calls *Alube*, would become an object of sight in the flesh, Job 19. 25, 26.

VI. Of the name אֱלֹהִים *Alehim*.

This name seems also to be formed from *Ale*, and has the form of an active plural participle; but as this word occurs but seldom as a verb, we may be uncertain as to the full extent of its signification. As a noun, or name, it frequently signifies an oath; by which a person or persons, become bound to abstain from, or perform certain things. As a verb it signifies to adjure, or bind by an oath; so as to oblige to the performance of certain things. 1 Sam. 14, 24. 'Saul had אָלַה *adjured* the people.' 2 Chron. vi. 22. לְהַאֲלֵת *le-halet-vu*, 'to make him swear.' Hos. x. 4. 'They have spoken words, אָלֻת *Alut*,' *swearing* falsely in 'making a covenant.' The name *Alehim* seems therefore to imply a power to bring others into the bond, or obligation of an oath or covenant. It is the אֵלֶּיחֻם *the self existing God*, alone, who possesses this power absolutely and of himself; and it is his *only begotten Son*, alone, who possesses this power immediately from him, and through whom he manifests it over all the works of his hands. That Jehovah brings his people under the bond of his covenant, by virtue, and in pursuance of the relation, expressed by the name *Alehim*, seems very plainly intimated to us, Deut. xxix. 10—30. 'Ye stand all of you this day before *Jehovah* your *Alehim*; לַעֲבֹד, for

* to bring thee into the covenant of *Jehovah thy Alehim*, 'and into (אלהי, *Ala-vu*) his oath.' And the end for which he brings them under his covenant is, that they may be brought unto himself, who is their (אלהי *Al*) excellency and strength, their *all in all*. The import of this name may perhaps be further learned, from its application in other places of Scripture. It is applied to angels, Psal. xcvi. 7. and xciii. 5.; and it is said of them, Heb. i. 14. 'Are they not all ministering spirits sent forth to minister for them that shall be heirs of salvation.' It is also applied to judges among men, Exod. xxi. 6. and xxii. 9. and to Moses, Exod. vii. 1. From these applications of this name *Alehim* in a subordinate sense, it appears to denote a kind of superintendency or disposing power in those to whom it is thus applied; what is signified by the name, being conferred on them in a certain degree, by the supreme *Alehim*, for effecting his gracious purposes relative to those to whom they sustained this character. This name, therefore, from its form, and the known exercise of some of those to whom it is applied in a subordinate sense, appears to be a fit name in its most supreme sense, to denominate the most High to be one who has interposed his power, and is exerting a most excellent providence in behalf of his creatures in general, and the faithful in particular, through Jesus Christ his only begotten Son, who is the great agent by whom he effects all his purposes; to whom the name *Alehim* is therefore also applicable, and that in a sense inconceivably higher than it can be applied to any creature whatever; for he is *Alehim*, the God of the whole earth, *Omni*, God over all, the Father excepted; whose exclusive prerogative it is to be the *Alehim* of Jesus Christ, and who anointed him with the oil of gladness above his fellows.

It might here be observed, that the Greek name *Θεός*, *Theos*, God, seems to preserve in general the idea of the Hebrew name *אלהי*, *Alehim*. There appears to be a connection

connection between the word *Sh*, as a name, and *Sh* as a verb. This last signifies *to place, assign, or appoint*. *Theos*, as a name, may therefore denote one who has some special right and power to dispose of, or regulate matters of high and general importance. It is also capable of being applied either in a supreme or subordinate sense, as both the Scriptures and profane writings of the Greeks do abundantly shew.

This sense of the words, *Alehim* and *Theos*, seems confirmed from several passages of Scripture; I shall only quote one from the Old, and one from the New Testament. 1 Kings xviii. 21. 24. 38. 39. 'If the *Lord* be *God*, follow him; but if Baal then follow him.—The *God* that answereth by fire, let him be *God*.—Then the fire of the *Lord* fell, and consumed the burnt sacrifice. And when all the people saw it, they fell on their faces; and they said, the *Lord*, he is the *God*; the *Lord*, he is the *God*.' This was a direct proof, that Jehovah was the supreme ruler, and sovereign disposer of the highest power in nature, that men are acquaint with; and therefore, undoubtedly the *God*, if *Alehim*, or *God*, signifies a supreme ruler, or sovereign disposer. Heb. iii. 4. 'He that built all things is *God*.' Building necessarily implies the idea of arranging and disposing the materials into proper order, so as to form the house, or whatever else is to be built.

The name *Alehim*, *Theos*, or *God*, appears therefore to denote one who preserves, or brings into order, either in a moral, or natural sense, or both; but seems generally used in a moral sense.

The plural form of the name *Alehim* has already been taken notice of, and shown to have but one form, whether singular or plural, masculine or feminine; and it was also observed, that the plural form seems rather to denote the complicated relations included in that name, than a plurality of persons. It may also denote *dignity*,

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as the Hebrews seem to have used a plural termination to express the superlative degree. Thus צַהֲרִים, *tzerim*, noon day, which is the highest degree of light or splendor, is the plural of צַהֵר, *tzer*, which signifies light or splendor. So also זֵלוֹת, *zelut*, the plural of זֵל, *zel*, vile, Psal. xii. 8. where it is read *vilest* in the English Bible; and the reading seems well supported from its being joined with a singular verb. Other instances might be given, but these may suffice at present.

Thus far concerning the import or signification of the names which are generally insisted on, as proving a plurality of persons in one essence, and an equality among these persons. And from the whole it appears, that instead of proving any of these, they prove the very reverse, if the Scripture sense, and application of them be duly attended to.

The doctrine of equality is argued from several texts of Scripture; of which, the following, with those before taken notice of, seem to be considered as the clearest, and most decisive proofs.

1. The Apostles words, as translated Phil. ii. 6. 'Who being in the form of God, thought it no robbery to be equal with God;' are supposed to be quite decisive in this matter.

This sense is so inconsistent with the foregoing and following verses, that some of the most judicious and learned on that side of the controversy have refused it. A learned and judicious lexicographer on the word *μορφῇ* takes particular notice of this text, and says, 'The 6th verse refers not, I apprehend, to Christ being *real* and *essential* God; or JEHOVAH, (though *that* he is so, *is* the foundation of Christianity), but to his glorious appearances, as God, before and under the Mosaic dispensation.' The latter clause of the verse he reads, 'to be as God.' And that *as*, is the true reading of the word *ὡς*, rendered *equal*, he refers to

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the LXX*, and quotes several passages from the Greek classics, where the word *ισα*, is rendered *as*. Dr Whitby, who is also a strong favourer of the Athanasian doctrine of the Trinity, and likewise Dr Doddridge, do both agree that the word rendered *equal* should be *as*. Now, if the text should be read thus, 'Who being in the form of God, thought it no robbery to be as God.' It falls short even in appearance, of being a proof of equality: for since the Father judgeth no one, but hath committed all judgement unto the Son, and delivered all things into his hand in a more full measure, and permanent manner, than Pharaoh committed the administration of the affairs of Egypt to Joseph: May it not be said that the Son is as God, though he be not equal with God the Father; as well as it was said to Joseph, thou art even as Pharaoh, though he was not equal with him? The comparison is infinitely disproportionate, but earthly things sometimes serve to illustrate heavenly.

That the word *ισα* rendered *equal* in this text, may be rendered *as*, is farther evident from Luke xx. 36. 'Neither can they die any more, for they are equal unto the angels.'

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* The following are instances from the LXX Job vii. 17. 'They grope at noon-day (*ισα*) as in the night.' Job x. 10. 'Hast thou not cruddled me (*ισα*) as cheese?' Job xi. 12. 'Man is born (*ισα*) like a wild ass's colt.' Job xiii. 12. 'Your remembrance is (*ισα*) like unto ashes. Ver. 28. He consumeth (*ισα*) as a rotten thing.' Job xv. 16. 'Man drinketh iniquity (*ισα* *ισα*) as, &c.' Job xxiv. 20. 'Wickedness shall be broken (*ισα*) as a tree.' Job xxvii. 16. 'He prepareth raiment (*ισα*) as clay.' Job xxviii. 2. 'Brass is molten (*ισα*) as a stone.' Job xxix. 14. 'My judgment was (*ισα*) as a robe.' Job xl. 15. 'He eateth grass (*ισα*) as an ox.' Isa. li. 23. 'Thou hast laid thy body (*ισα*) as the ground.' More instances might be quoted, but these are sufficient to shew that it is no forced translation to read *as*. Phillip ii. 6.

'angels.' Compared with Matth. xxii. 30. 'For in the resurrection they neither marry, nor are given in marriage; but are as the angels.'

Though the above reading appears to be better than that which we have in the English translation, yet it does not correspond with the scope of the Apostle's reasoning in this place; which is to recommend humility, and a disinterested regard for the good of others.

Verse 3. 'Let nothing be done through strife and vain glory; but in lowliness of mind, let each esteem others better than themselves.'

Verse 4. Look not every man on his own things, but every man also on the things of others.

Verse 5. Let this mind be in you which was also in Christ Jesus.

Lowliness of mind is first recommended, then a looking to the good of others; and Christ is proposed as an example in these things. But how unsuitable is the example, if the words be, *who thought it no robbery to be equal with God, or even as God.* If the Apostle had exhorted them to the very reverse of what he does, it might have suited very well; that is, had he said, *be you high minded, and let each of you esteem himself equal with the highest,* then he might have added with propriety, *let this mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God.*

But this reading is also inconsistent with what immediately follows; *but made himself of no reputation, or emptied himself, &c.* Now, allowing that Christ is here said to be equal with God the Father, could he in that capacity be emptied, suffer and die? There is no transition to any other person or substance; the very same individual being, spoken of in the 6th verse is spoken of in those that follow. This reading being therefore pressed with such difficulties, and involved in such inconsistencies before and behind; it certainly deserves to be considered, whether or not the words might admit of a reading more consistent. There seems to be some difficulty among interpreters about the precise meaning of

APPENDIX

the word *αἰμαρῆς*, rendered *robbery*. Dr Whitby is at some pains to shew, that it signifies a thing that is desirable. It is plain that it is from *αἰράζω*, a verb which signifies *to snatch*, or *seize*, as a wild beast doth its prey; and it is also plain, that what is so seized, appears desirable, or excites desire in what seizes it. Though at first view this word may seem harsh, or improper, yet upon a maturer consideration, it may appear to be a most proper and well chosen word. The name *Θεός*, *Theos*, *God*, as has been noticed, signifies one who has a right and power to dispose and regulate persons and things, either in a supreme or subordinate sense. And *to be as God*, even *the most high God*, seems to have been the constant ambition of aspiring mortals; and in them it is a robbery, most wicked and sacrilegious. What is said of the Babylonian monarch, and the prince of Tyrus, seems applicable to the generality of the kings of the earth, Isa. xiv. 13. *Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; Verse 14. I will ascend above the height of the clouds, I will be like the Most High.* Universal monarchy, and uncontrolled despotism, seems to have been the general aim of every one of them, who have had the means of attempting it; and the most deceitful, cruel, and unjust means, have been made use of, to obtain the desired object. *To be as God*, or *the being as God*, may then with propriety, be called the desired thing, or even robbery, it being so universally and constantly usurped by the kings of the earth. But very different was the mind of Christ, *who being in the form of God, esteemed not for himself that desired thing, to be as God.* Selfish views, such as honour and profit, make men seek after a power to dispose of the persons and goods of others; every man being a poor indigent being of himself, the greatest monarch that ever caused terror in the land of the living, derived all his power, the grandeur of his person, and the splendor of his court, from those that he had brought

under him. But Christ the true and universal king, receives not honour from men; the disposing power, or universal administration that he is possessed of, is for the good or benefit of those over whom he exercises it, not his own; for he is altogether independent on creatures. The disposing power that he exercised as God, being therefore not on his own account, but on the account of those delivered into his hand, he esteemed it not for himself; but was ready to divest himself of all its glory, whenever his doing so was necessary to effect their good. It may also be observed, that the word rendered *he thought* in the English translation, is, in what is called the middle voice, which denotes the doing of a thing to or for one's self. The words of the text are, and, I apprehend, may be translated as follows. Phil. iii. 6. *ὡς θεὸν ἑαυτοῦ ἐκτιμάτω, καὶ ἀντιποινομένης τοῦ ἑαυτοῦ ὄντος.* 'Who being in the form of God, he esteemed not for himself, the coveted thing the being as God.' Let us try then how this reading agrees with the context. 'Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem each other better than themselves; look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus; who being in the form of God, esteemed not for himself, that coveted thing, to be as God; but made himself of no reputation, &c.' According to this reading, the mind which is here said to be in Christ, is a most proper pattern for believers; for if he who was in the form of God, or appeared in the most glorious forms, invested with absolute and uncontrolable power over all created nature, having the disposal and management of all things in his hand, esteemed not the glory of these for himself, or did not esteem his thus being as God on his own account, so as not to lay aside all these glorious forms when it was subservient to the good of those committed to his management; but emptied himself, &c. Then surely,

surely, those who profess to be his followers, ought not to esteem for themselves the honours or profit they may enjoy, to as not to part with them when their doing so may be subservient to the general good; but to forego all these for his name's sake whenever the case may require it. The *particle* BUT also, in the beginning of the 7th verse, concurs to confirm the reading here proposed. Instances too numerous to be quoted might be produced, to shew that when this *particle* is put before a positive proposition, the foregoing, with which it is connected, is negative; the two instances in the context will, I think, be sufficient to illustrate this. "Do nothing through strife and vain glory; BUT in lowliness of mind, &c." Look not every man to his own things; BUT every man also to the things of others. Can any thing then, be more agreeable to sense, and the Apostle's manner of expression, in the context, than this; "He esteemed not for himself the desired or coveted thing, to be as God; BUT emptied himself, &c." This text appears therefore to afford no support to the doctrine of equality, in any sense that it will bear; and what appears to be the true literal reading, seems directly to contradict it in the plainest terms.

2. It is alledged by some, that because it is said, Isa. xlv. 24. "I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself." Therefore there is a plurality of persons in *Jehovah*.

An unbiassed reader of the Scriptures would be ready to think, that it would require a strong pre-possession to that opinion, before any one could imagine that this text affords any foundation for such an argument. Those who argue thus, might however be asked, What idea they have of this *Jehovah*? If they consider him as an individual, they cannot, in a consistency with common sense, consider him in the same respect as a plurality. Or if they consider him as plural, they cannot in

the same respect consider him as one. How then is the argument formed? They will likely say, that *Jehovah* denotes the essence, in which there are three persons; the plain and unavoidable consequence of which seems to be, that when they speak of *Jehovah* as acting alone and by himself, they must have an idea of a person distinct from the Father, Son, and Spirit; or else they must suppose that the essence most commonly speaks and acts without personality. Their plan necessarily leads to abstract essence from persons, and persons from essence, by turns; the absurdity of which has been sufficiently insisted on already. But it may be asked further, Where they find a Mediator between this *Jehovah* and mankind sinners? Or how is this *Jehovah* to be worshipped thro' a Mediator? For instance, should they pray to *Jehovah*, they must surely, upon their plan, pray to him as one individual Being, including the Father, the Son, and the Holy Spirit; where then will they find a Mediator? They will likely exclude the human nature from the idea of *Jehovah*, and view that as the Mediator; and indeed it is all that can stand in the relation of a Mediator according to their plan: And in that case they make the Mediator less than a human person; for they deny that the human nature of Christ is a person considered by itself, and yet they can have an idea of no more for the Mediator, unless they can have an idea of the divine Being as divided, or mediating betwixt sinners and himself.

There is no difficulty in the text, when we receive the Scripture account of the Father and the Son; for from thence we may learn (as has been noticed) that the name *Jehovah* is applicable both to the Father and the Son distinctly considered, and that any one of them may be said to make all things, stretch out of the heavens, and spread abroad the earth, *alone**, as to the manner

* The form of expression in the text here objected, and also the expressions *I am God and there is none else*, and *besides*.

manner in which their distinct agencies are exerted. For instance, when it is said of the Father, that he created all things by Jesus Christ, none else can be considered as a co-worker or co-partner in this; for he alone, and none else besides him, can be said to have created all things by Jesus Christ. A consideration of this, with what was formerly observed relative to the distinct agencies of the Father and the Son, may sufficiently account for this expression in the text, here proposed as an objection, and all others of the same kind.

3. Heb. vi. 13. is by some alledged as a proof of equality, where it is said, 'For when God could swear by no greater, he swore by himself.'

This text can be no proof of equality, unless it can be proved, that it is the Son who speaks, considered as distinct from the Father. This, so far as I know, has never been so much as attempted; and it would be an attempt that I believe never will succeed. The Father surely says some things that are revealed in Scripture; or rather the generality of what is revealed in Scripture is spoken by him; for he who in times past spake by the prophets, did in the last of those days speak by his Son. Therefore what he speaks, though it be by the mediation of another, it is nevertheless his speech. Psal. cx. 1. is certainly the language of the Father, where it is said, 'Jehovah said to my Lord, sit thou on my right hand.' And it is certainly the Father who swears concerning the Son, *verse 4.* 'Thou art a priest for ever, after the order of Melchizedec.' And I think no good reason can be given, why we are not to understand

no there is no Saviour; are very similar to what Boaz said to Naomi's friend, Ruth iv. 4. 'For there is none besides thee to redeem it.' The meaning plainly is, that no other had the same right; for Boaz did redeem it upon that friend's declining to do it.

understand the Father to be meant in this text, Heb. vi. 13.

4. Zech. xiii. 7. 'Awake, O sword, against my shepherd, and against the man that is my fellow,' &c. has also been brought as a proof of equality. From this it is argued, that he that is God's fellow, must be his equal.

It might be a sufficient answer to this, only to observe, that by the same mode of arguing believers may be proved to be equal with the Son, and consequently equal with the Father. For concerning the Son it is said, Psal. xlv. 7. 'Thou lovest righteousness, and hatest wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.' The argument for equality, appears equally as clear and conclusive from this, as from the other; and the absurdities that would follow upon either, forbid the admission of both. If the person called God's fellow, be the same being or essence with the Father, then the same being or essence smites itself. But this is too absurd to be insisted on. But further, the text says the *man* that is my fellow. The word *man* is certainly expressive of *human nature*; will the objectors say, that what they call the manhood, or human nature of Christ is equal to the Father?

CONCLUSION.

HAVING, in the foregoing pages endeavoured to search the Scriptures, and attempted to shew from that Sacred depository of saving truth; what we are to believe concerning God the Father, Jesus Christ his only begotten Son, and the Holy Spirit, which he gives to all, that they may profit thereby; and also what we are to believe concerning the nature and end of his dispensations to his creatures. I shall give a short sum of the whole, and the evidence upon which it is to be believed, as follows:

I. That

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1. That the Father is the alone self-existing being, who necessarily, and of himself possesses all perfection; is the first cause of being and perfection to others; is the supreme object, in whom all worship and trust should ultimately terminate, and yet is altogether unperceived by creatures in any other way, but through Jesus Christ his only begotten Son. Appears,

First, from several names * that are exclusively given to him; some of which I shall set down, and translate † as follows, because they are not translated in the English Bible.

1. יהוה *Jihe*, or *Jab*, The self-existing one. Exod. xv.

2. פסל. lxxiii. 4.

2. יהוה יהוה, *Jihe*, *Jihewuhe*, or *Jab*, *Jehowah*, The self-existing cause of being, Isa. xii. 2. and xxvi. 4.

3. יהוה יהוה, *Jihe*, *Alehim*, The self-existing God, or Supreme Disposer, Psal. lxxiii. 18.

4. יהוה יהוה, *Alehim Gmolvun*, The Most High God, or Supreme Disposer, Gen. xiv. 18, 19, 20.

5. The invisible God, or invisible Supreme Disposer, Col. i. 15.

6. The Father of our Lord Jesus Christ, 2 Cor i. 3.

7. The head of Christ, 1 Cor. xi. 3.

8. His God, Psal. xlv. 7. Heb. i. 9. Eph. i. 3. 1 Pet. i. 3.

9. The one God and Father of all, who is above all, Eph. iv. 6.

Second, From several things being attributed to him in an exclusive manner. As,

1. Goodness, Matt. xix. 17. * There is none good but one, that is God.

2. Truth, John xvii. 3. * This is life eternal, that they might

* There is no occasion, here, to refer to all the places where these names occur; but, for the ease of such as would wish to see the passages where they might be found, some of these passages are quoted.

† For the propriety of these translations, see page 273, 285.

‘might know thee, the only *true* God; and Jesus Christ whom thou hast sent.’

3. Wisdom, Jude, verse 25. ‘To the only *wise* God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.’

4. Power, John x. 29. ‘My Father who gave them to me is greater than all; and none is *able* to pluck them out of my Father’s hand.’

5. The foreknowledge of future times and events, Mark xiii. 32. ‘But of that day, and that hour *knoweth* no man, no, not the *angels* which are in Heaven, neither the *Son*, but the *Father*.’ Acts i. 7. ‘It is not for you to *know* the times and the seasons which the Father hath put in his *own power*.’ Rev. i. 1. ‘The Revelation of Jesus Christ which God gave unto him.’

6. Electing, or chusing the saints, according to this foreknowledge, 1 Pet. i. 2. ‘*Elect* according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus.’ Eph. i. 4. ‘According as he hath *chosen* us in him before the foundation of the world.’

7. The predestination of believers to the adoption of children, or a conformity to the image of Christ, Eph. i. 5. ‘Having *predestinated* us to the adoption of children by Jesus Christ to himself’ Rom. viii. 29. ‘For whom he did foreknow, he also did *predestinate* to be conformed unto the image of his Son, that he might be the first born among many brethren.’

8. The purpose of gathering all things together in Christ, Eph. i. 9, 10.

Third, The supremacy of the Father appears still further, from the relations that he, and the Son, sustain to each other; and the power that the Father hath over his only begotten Son, who is over all, God, blessed for ever. Amen. There are several relations, that necessarily imply others. As

1. The

1. The self-existing God, being the Father of the Lord Jesus Christ, implies that Christ is his Son; and so he is called, Psal. ii. 7.

2. The Son being the Father's servant, as Isa. xlii. 1. 'Behold my *servant* whom I uphold, mine elect in whom my soul delighteth.' The Father must be his Lord and Master, as well as his God and Father.

Accordingly the Father's propriety in, and supremacy over his Son, is manifested in several particulars. As

1. In the Son's being brought forth, or begotten by the Father, Prov. viii. 25. 'Before the mountains were settled, before the hills was I *brought forth*.' Heb. i. 6. 'Again when he bringeth in the First *begotten* into the world, he saith, And let all the angels of God worship him.'

2. His being taught of the Father, and all his doctrines and works being according to the commandment he received from him, Isa. ix. 2, 3. 'The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord.' John viii. 28. 'I do nothing of myself; but as my Father hath taught me, I speak these things.' John vii. 16. 'My doctrine is not mine, but his that sent me.' John xii. 49, 50. 'For I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say and what I should speak. And I know that his commandment is eternal life; whatsoever I speak therefore, even as the Father said to me, I speak.' John xiv. 31. 'And as the Father gave me commandment, even so I do.'

3. In his being made both Lord and Christ by the Father, Acts ii. 36. 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus both Lord and Christ.' Acts x. 38. 'God appointed Jesus of Nazareth with the holy spirit and
"with"

‘with power.’ Psal. xlv. 6, 7. ‘Thy throne O God, is
 ‘for ever and ever; the sceptre of thy kingdom is a
 ‘right sceptre. Thou lovest righteousness and hatest
 ‘wickedness, therefore God, even thy God, hath a-
 ‘nointed thee with the oil of gladness above thy fellows.’

4. In his being sent into the world by the Father, and
 delivered into the hands of sinners, John iv. 14. ‘We
 ‘have seen and do testify that the Father sent the Son
 ‘to be the Saviour of the world.’ Rom. viii. 32. ‘He
 ‘spared not his own Son, but delivered him up for us
 ‘all.’ Mark ix. 31. ‘The Son of Man is delivered into
 ‘the hands of men, and they shall kill him.’

5. In his coming into the world, not to do his own
 will, but the Father’s, John v. 30. ‘I seek not mine
 ‘own will, but the will of the Father who hath sent
 ‘me.’ John vi. 38. ‘For I came down from Heaven,
 ‘not to do mine own will, but the will of him that sent
 ‘me.’ Luke xiii. 42. ‘Father if thou be willing remove
 ‘this cup from me; nevertheless, not my will, but thine
 ‘be done.’

6. In his having all things given to him of the Fa-
 ther, John iii. 35. ‘The Father loveth the Son and hath
 ‘delivered all things into his hand.’ See also Mat. xi. 27.
 and John xiii. 3.

7. In its being given to the Son, of the Father, to have
 life in himself, John v. 26. ‘As the Father hath life in him-
 ‘self, so hath he given to the Son to have life in himself.’

8. In that all authority to judge, and execute judgment,
 even all power in Heaven and on earth, is given to him
 of the Father, John v. 22, 27. ‘The Father judgeth no
 ‘man, but hath committed all judgment unto the Son:
 ‘And hath given him authority to execute judgment
 ‘also, because he is Son of man.’ Mat. xxviii. 18. ‘And
 ‘Jesus came and spake unto them, saying, All power
 ‘is given unto me in Heaven and on earth.’

9. In that the Son is exalted by the Father, to the
 right hand of the Majesty on High, Philip ii. 9. ‘God
 ‘also hath highly exalted him, and given him a name
 ‘which

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“which is above every name.” See also Acts ii. 33. and v. 31.

10. In that the Son shall be subject to the Father, when the Father hath subjected all things to him, 1 Cor. xv. 28. “And when all shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.”

Fourth, That the Father is the supreme object of worship, in whom all confidence should ultimately rest, appears not only from the Scripture testimonies, that have been quoted, expressive of his supremacy over Jesus Christ, who is the head of all principality and power, but from other direct precepts and examples. As,

1. From our being required to direct our prayers and thanksgiving to the Father through Christ, 1 Pet. i. 17. “Call on the Father.” John xvi. 23, 24. “Whatsoever ye shall ask the Father in my name, he will give it you. Ask, and ye shall receive, that your joy may be full.” Eph. i. 18. “For through him we both have access by one spirit unto the Father.” Eph. v. 20. “Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ.”

2. From the example of Christ, Heb. v. 7. “Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared.” Mat. xi. 25. “At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth.”

3. From our being required to trust in the Father, Isa. xxvi. 4. “Trust ye in the Lord for ever; for in the Lord Jehovah (*Heb.* Jah Jehovah) is everlasting strength.” 1 Pet. i. 21. “God raised him up from the dead, and gave him glory, that your faith and hope might be in God.” Luke xii. 32. “Fear not little flock, it is your Father’s good pleasure to give you the kingdom.” John x. 29. “My Father who gave them
‘me

“me is greater than all; and none is able to pluck them out of my Father’s hand.” John xiv. 28. “If ye loved me, ye would rejoice, because I said I go unto the Father: for my Father is greater than I.”

Fifth, That the Father is altogether unperceived by creatures; but only as he is manifested in and by Jesus Christ. *Appears*,

From his being called the invisible God, whom no one hath seen; Col. i. 15. “Who is the image of the invisible God,” John i. 18. “No man (or no one) hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him.”

II. That the Lord Jesus Christ was brought forth before any created existed; is the image of the Father’s person, and brightness of his glory; the revealer of his will, and the executer of all his purposes. *Appears*, from the following testimonies.

Col. i. 15. “Who is, — the first born of every creature.” Rev. iii. 14. “The beginning of the creation of God.” Col. i. 18. “He is before all things, and by him all things consist.” Eph. iii. 9. “God — created all things by Jesus Christ.” Heb. i. 2. “By whom also he made the worlds.”

Heb. i. 3. “Who is the express image of his (the Father’s) person, and brightness of his glory.”

John viii. 12. “Then spake Jesus again unto them, saying, I am the light of the world.” John viii. 16. “He that sent me, is true; and I speak to the world, those things which I have heard of him.”

Rev. v. 5. “The Lion of the tribe of Judah, the root of David hath prevailed, to open the book, and to loose the seven seals thereof.”

III. That the Holy Spirit is the energy or effective power of the Father, manifested through the Son to creatures in their creation, preservation, and government. *Appears*,

1. From the Spirit being always spoken of as a thing

in

in Scripture, not a person, unless when personified in order to agree with an assumed character; Rom. viii. 16.

‘The Spirit itself beareth witness with our spirits,’ verse 26. ‘The spirit itself helpeth our infirmities.’

2. From the hand, the finger, and the power of God being used as synonymous, or signifying the same as the spirit of God. Job xxxiii. 4. ‘The spirit of God hath made me.’ Job xvi. 13. ‘By his spirit he hath garnished the heavens.’ Psal. cix. 73. ‘Thy hands have made me.’ Psal. cii. 25. ‘The heavens are the work of thy hands.’ Matth. xii. 28. ‘If I cast out devils by the spirit of God.’ Luke xi. 20. ‘If I with the finger of God cast out devils.’ Acts i. 5. ‘Ye shall be baptized with the Holy Spirit.’ Luke xxiv. 49. ‘But tarry ye in Jerusalem, until ye be endued with power from on high.’

3. From the spirit being said to be poured out upon persons; so that they are anointed therewith. Isa. xlv. 3. ‘I will pour my spirit upon thy seed.’ Joel ii. 28. ‘I will pour out my spirit upon all flesh.’ Acts x. 38. ‘God anointed Jesus of Nazareth with the Holy Spirit.’ John ii. 20. ‘Ye have an unction from the Holy One.’

4. From the Spirit being represented as given in different portions or degrees, Num. xi. 25. ‘And the Lord came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders.’ 2 Kings ii. 9. ‘And Elisha said, I pray thee let a double portion of thy spirit be upon me.’ Acts ii. 17, 18. ‘And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh:—And on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophecy.’

When Elisha prayed for a double portion of the spirit of Elijah, he plainly alludes to the double portion of the inheritance which was to be given to the first born, when the inheritance was divided among all the sons of

a family; and what he prayed for, was certainly a portion of the Holy Spirit, or Spirit of God, which Elijah enjoyed in a very abundant measure. And when God is said to take of his Spirit, and promised to pour out of his Spirit, the expression, *of*, natively supposes a certain portion or measure of his Spirit; and that form of expression does not apply to a person.

IV. That the only begotten son of God, is the alone Mediator between the Holy Father, and sinful creatures; the medium of intercourse between the self existing Jehovah, and created beings; the wonderful Existence, who, in the scale of beings, reaches from finite to infinite. Appears,

1. From the express testimony of Scripture, 1 Tim. ii. v. 'For there is one God, and one Mediator between God and men.' Matth. xi. 27. 'Neither knoweth any man (*Gr.* any one) the Father but the Son, and he to whomsoever the Son will reveal him.'

2. From his being represented as the medium, or agent by whom the Father performs all things that relate to creatures. For 1 Cor. viii. 6. 'There is one God the Father of whom are all things, and one Lord Jesus Christ by whom are all things.' By him the Father created all things, Eph. iii. 9. 'Who created all things by Jesus Christ.' And Col. i. 17. 'By him all things consist.' By him the Father appoints rulers over his people, Acts vii. 35. 'This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer, by the hands of the angel, who appeared to him in the bush.' By him the Father is reconciling the world, 2 Cor. v. 19. 'God was in Christ reconciling the world to himself.' Col. i. 20. 'By him to reconcile all things unto himself.' By him he will judge the world, Rom. ii. 16. 'In the day when God shall judge the secrets of men by Jesus Christ.' Acts xvii. 31. 'Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained.'

3. From

3. From his being represented as bearing the same proportion, or relations to creatures that the father doth to him. John vi. 57. 'As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.' John xvii. 22, 23. 'The glory which thou (Father) hast given me, I have given them; that they may be one even as we are one. I in them, and thou in me; that they may be made perfect in one.' 1 Cor. xi. 3. 'I would have you to know, that the head of every man is Christ,—and the head of Christ is God.' The Father is his God, Psal. xlv. 7. 'Therefore God, thy God hath anointed thee.' And he is God over all created nature, Rom. ix. 5. 'Of whom as concerning the flesh Christ came, who is over all, God blessed for ever.' John xvii. 8. 'I have given unto them, the words, which thou gavest to me.' Verse 12. 'As thou hast sent me into the world; even so send I them into the world.' John xv. 9, 10. 'As the Father hath loved me; so have I loved you. Continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.' Rev. iii. 21. 'To him that overcometh, will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on his Throne.'

V. That the Father is now administering by Jesus Christ, a dispensation of grace and mercy, justice and truth; for the sanctification, and salvation of mankind sinners. Appears,

From the general scope, and particular testimony of Scripture, John iii. 16, 17. 'For God so loved the world that he sent his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. For God sent not his Son into the world, to condemn the world; but that the world through him might be saved.' John i. 17. 'Grace and truth came by

' by Jesus Christ.' Psal. lxxxv. 13. ' Righteousness (or
 ' justice) shall go before him, and shall set us in the way
 ' of his steps.' 1 Cor. xii. 7. ' The manifestation of
 ' the spirit is given to every man to profit withal.'
 Eph. v. 9. ' For the fruit of the spirit is in all, good-
 ' ness, and righteousness, and truth.' John xv. 3. ' Now
 ' ye are clean through the word which I have spoken
 ' unto you.' John xvii. 17. ' Sanctify them through
 ' thy truth; thy word is truth.' Tit. ii. 11, 12. ' The
 ' grace of God that bringeth salvation, hath appeared
 ' unto all men; teaching us, that denying ungodliness,
 ' and worldly lusts, we should live soberly, righteously,
 ' and Godly in this present world.' 1 Tim. ii. 3, 4.
 ' For this is good and acceptable, in the sight of God
 ' our Saviour; who will have all men to be saved, and
 ' come to the knowledge of the truth.' 1 Pet. iii. 9.
 ' The Lord is not slack concerning his promise, as some
 ' men count slackness, but is long suffering to us ward,
 ' not willing that any should perish, but that all should
 ' come to repentance.' Ezek. xviii. 32. ' For I have
 ' no pleasure in the death of him that dieth, saith the
 ' Lord God.' Ezek. xxxiii. 11. ' As I live saith the
 ' Lord God, I have no pleasure in the death of the
 ' wicked, but that the wicked turn from his way and
 ' live.'

VI. That as the Father hath delivered all things to
 Christ, given him all power in heaven and on earth,
 made him head of all principality and power, and re-
 quired all men to honour and obey him; so all lawful
 authority must be derived from him, and those who re-
 ject his law, either in the constitution, or administrati-
 on of government, having rejected his yoke, can have
 no fellowship with him. Is evident,

1. From the institution of government, Deut. xvi.
 18. ' Judges and officers shalt thou make thee in all thy
 ' gates.' 1 Cor. vi. 4. ' If then ye have judgments of
 ' things

'things pertaining to this life, (rather) set them to
'judge who are least esteemed in the church.'

2. From the qualifications of rulers, 2 Sam. xxiii.

3. 'He that ruleth over men must be just, ruling in the
'fear of God,' Deut. i. 13. 'Take ye wise men and
'understanding, and known among your tribes, and
'I will make them rulers over you.' 1 Cor. vi. 5. 'I
'speak to your shame; is it so, that there is not a wise
'man among you; no, not one that shall be able to judge
'between his brethren.'

3. From the rule which the Apostle Paul gives to
know the power that is of God, to which every soul
should be subject; which is that those who exercised it
be ordained or appointed of God, Rom. xiii. 1. 'For
'there is no power but of God, and the powers that be
'are ordained of God.' And therefore such as resist
the power administered as God hath ordained, and ap-
pointed in his word, must, as verse 2. 'Resist the or-
'dinance of God.'

4. From the nature and end of their administration,
Deut. xvi. 18. 'They shall judge the people with just
'judgement.' Rom. xiii. 3. 'For rulers are not a terror
'to good works, but to the evil.' And that the people
are the guardians of justice, in all the administrations of
the judges and officers, appears not only from all their
decisions being confirmed by a jury or assembly of the
people as before observed; but also, from Deut. xvi. 19.
'Thou shalt not wrest judgement,' &c. Which is as e-
vidently addressed to the people, as the command,
'Thou shalt not kill.' For it is added, verse 20. 'That
'which is altogether just shall thou follow, that thou
'mayest live, and inherit the land which the Lord thy
'God giveth thee.'

5. From the character and work of the ruler who ex-
ercises the power which is of God, Rom. xiii. 4. 'He
'is the minister of God to thee for good; but if thou do
'that which is evil, be afraid; for he beareth not the
'sword.

'sword in vain: For he is the minister of God, a revenger to execute wrath upon him that doth evil.'

6. From what the Scriptures testify concerning the rulers of the world; the king who exercises the power of the world, and whose armies, are often like locusts devouring the substance of the people, is called the angel of the bottomless pit, Rev. ix. 11. 'And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.' Psal. ii. 2. 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed.' These it is said, Rev. xvii. 14. 'Shall make war with the Lamb.' And Rev. xix. 19. 'I saw the beast and the Kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.' The authority of these, cannot, therefore, be of God; nor can they have fellowship with him, or concord with Christ; for Psal. xlv. 20. 'Shall the throne of iniquity have fellowship with thee, which frameth mischief into a law.' And 1 Cor. vi. 15. 'What concord hath Christ with Belial? Or, What part hath he that believeth with an infidel?' Accordingly the Corinthians are charged with a fault in the most express terms, and pathetic language, for going to law before the judges who acted by authority derived from the powers of the world, that then were in the Roman Empire, 1 Cor. vi. 6. 7. 'Brother goeth to law with brother, and that before unbelievers. Now therefore, there is utterly a fault among you, because ye go to law with one another.' This, to me, is a decisive evidence, that the imperial power was not of God, nor were the rulers in the Roman Empire those rulers, or his ministers; described by the same Apostle, Rom. xiii. 1. 6. For he surely would never have found fault with the Corinthians for applying to an ordinance of God, and taking the benefit of law from ministers of

God, appointed by him for their good. The princes of this world, instead of ruling for God, or being his ministers, are destitute of the leading qualification; that is, divine wisdom; we speak the wisdom of God, says the Apostle Paul, 1 Cor. ii. 8. 'Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.' And thus the rule and government, administered by the kings and princes of this world, either collectively, or separately considered, stand condemned, and cast out, or rejected, not only by the doctrine of Moses and the prophets, but more especially by the doctrine of Christ and his Apostles, as appears further from, John xii. 31. 'Now is the judgment of this world, now shall, (or should) the prince of this world be cast out,' John xiv. 30. 'For the prince of this world cometh, and hath nothing in me.' John xvi. 8—11. 'And when he (the comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.' If any shall allege that by the *prince of this world*, in these texts, is not meant any human government; but Satan, who is called the prince of the power of the air. It must follow, that if Satan be the prince of this world, the rulers thereof must be his ministers; and consequently they cannot be the ministers of God. That Satan may have ministers in the religious department of the world, is evident, 2 Cor. xi. 13, 14, 15. 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' And that he has had,

had, and still has, ministers in the civil department, their works bear witness too evidently, to admit of a doubt. But if any doubt remains as to this, we may turn to the testimony of the Apostle Paul, who uses the walking according to the course of this world, and walking according to the prince of the power of the air as synonymous terms, Eph. ii. 2. 'According to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.'

VII. That it is the will of the Father, that of all that he hath given to Christ, he should lose nothing, but that all should be quickened, renewed, reconciled, and delivered from the bondage of corruption; and that the will and purpose of God the Father, shall be fully accomplished at last, by the administration of Christ, so that sin and death shall be utterly destroyed, and all things subjected to Christ, that every creature in heaven, and on earth, and under the earth, shall confess that Jesus is Lord to the glory of God the Father; and that Jehovah shall rejoice in all his works, and be glorified in all in all. Appears,

1. From the will of the Father, 1 Tim. ii. 4. 'Who will have all men to be saved.' 2 Pet. iii. 9. 'Not willing that any should perish.' John iii. 35. 'The Father loveth the Son, and hath given all things into his hand.' And John vi. 39. 'This is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day.'

2. From the design of Christ's coming, Mat. xviii. 1. 'For the Son of Man came to save that which was lost.'

3. From the purpose of the Father, Eph. i. 9, 10. 'Which he purposed in himself; that in the dispensation of the fullness of the times, he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.' And

the Father's pleasure, Col. i. 20. 'By him to reconcile all things to himself.'

4. From the efficacy and universal extent of the quickening power of God, 1 Tim. vi. 13. 'Who quickeneth all things.' 1 Cor. xv. 22. 'As in Adam all die, even so in Christ shall all be made alive.' For, verse 45. 'The last Adam was made a quickening spirit.' And he that sits upon the throne, Rev. xxi. 5. Says, 'Behold, I make all things new.'

5. From the desire of the faithful, and the declaration of Scripture, concerning the destruction of sin, which is the work of the devil and wicked men, Psal. vii. 9. 'O let the wickedness of the wicked come to an end.' 1 John iii. 8. 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.' Mat. xv. 13. 'Every plant which my heavenly Father hath not planted, shall be rooted up.' Sin is certainly the most eminent plant of this kind, and therefore must surely be rooted up most effectually; so that the smallest root, or most latent seed shall no more remain. And when there shall be no more sin, there will be no more death, for 1 Cor. xv. 26. 'The last enemy that shall be destroyed is death.'

6. From the assurance we have that all things shall be subject to Christ, Heb. ii. 8. 'Thou hast put all things in subjection under his feet, for in that he put all things in subjection under him, he left nothing that is not put under him.' But now we see not yet all things put under him. This is a quotation from the eighth Psalm, and there the Psalmist mentions all, both sheep, and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever passeth through the path of the sea: Which shews that the subjection is to be universal; so universal that no person or thing is excepted, but God the Father, 1 Cor. xv. 27, 28. 'But when he saith all things are put under him, it is manifest he is excepted, who did put all things under him. And when all things shall

'shall be subdued unto him, then shall the Son also
 'himself be subject to him that put all things un-
 'der him, that God may be all in all.' All the sub-
 'jects of Christ, must be the servants of righteousness;
 and being the servants of righteousness, they must be
 free from sin*. And since all are to be finally sub-
 'ject to Christ, all must be finally free from sin. Is
 there such an honour in being the head, or king, of free
 subjects; that the kings of the earth, who frequently
 enslave all they can bring under their power, glory in
 being thought the rulers of free subjects? And shall
 this honour be denied to Christ, the king of righteousness
 and peace; who in truth and reality, makes all his
 subjects free indeed? Reason forbids it; and a true
 knowledge of the Mediator's character, and zeal for
 his honour, rejects the idea; for the Scriptures ex-
 'pressly inform us, that 'The creature itself shall be de-
 'livered from the bondage of corruption, into the glo-
 'rious liberty of the children of God.' Rom. viii. 21.
 And that every knee shall submissively bow to his
 authority, and every tongue cheerfully confess his do-
 minion, Philip ii. 10, 11. 'That at the name of Jesus
 'every knee should bow, of things in heaven, and
 'things on earth, and things under the earth; and that
 'every tongue should confess that Jesus Christ is Lord, to
 'the glory of God the Father.' Rev. v. 13. 'And every
 'creature which is in heaven, and on earth, and un-
 'der the earth, and such as are in the sea, and all that is
 'in them, heard I, saying, Blessing, and honour, and
 'glory, and power, be unto him that sitteth upon the
 'throne, and unto the Lamb, for ever and ever.'
 - 7. From the appointment of Christ to be the heir of
 all things, Heb. i. 1, 2. 'God who at sundry times, and
 'in divers manners spake in times past unto the Fa-
 'thers, hath in these last days spoken unto us by his
 'Son, whom he hath appointed heir of all things.'
 For

* Rom. vi. 18. 22

For he cannot be said to be the heir of any thing, that is to be eternally separated from him, to a state of sin and misery; nor can he be the heir of any thing, that is to be eternally destroyed, or reduced to perpetual non-existence. If therefore, Christ be the heir of all things, and if he shall certainly inherit all things, according to the Father's appointment, and promise; then all things must certainly be brought into a state of holiness and happiness at last. In the view of this he exults, Psalm. xvi. 6. 'The lines are fallen unto me in pleasant places; yea I have a goodly heritage.' But how must the glory of this inheritance be sullied, or the extent of it diminished; if all but the church of the first born, and the angels who kept their first estate, are for ever to remain in the pollution of sin, and the extreme wretched state of damnation in hell; or cease to exist? Or how in that case will Jehovah rejoice in all his works; since he has sworn, he has no pleasure in the death of the wicked? Let therefore the friends of religion give up that character, in the object of their worship, that would disgrace the most despotic tyrant in the east; which has perhaps contributed not a little to make many desert their assemblies, who might have been ornaments to, and able supporters of true religion. How amiable is the Scripture character of the most High? He is love, and his tender mercies are over all his works; he afflicts not willingly, nor grieves the children of men, nor has he any delight in the death of sinners; he therefore never will inflict unavailing misery, on any of his creatures. He is infinitely holy, powerful, and wise; and his faithfulness is engaged, for the full accomplishment of all his revealed purposes. He will therefore, most certainly, by the means that are most fit, exterminate sin from all the works of his hand; so that at last, no stain, not the smallest spot, shall sully any part of the creation. We have also our Lords express testimony, that as certainly as he was lifted up upon the cross; so certainly, he will draw

Q. T. H. M. O. P. S. T. V. all

all men unto him, John xii. 32. 'And I, if I be lifted up from the earth, will draw all men unto me.' The original text does not restrain this to men; for it is affirmed absolutely, *ταυτας ελκυσω προς εμαυτον* I will draw all to myself. And some Greek copies have it *ταυτα*, all things.

This unspeakably, glorious, and unexpressibly desirable, though distant, event; appears therefore most certain. The Lord Jesus Christ must fall short of inheriting all things; the love of God, and his tender mercies, must be limited, or impotent; his purpose to gather all things together, by Christ, must be defeated; the declaration of Christ himself, that he makes all things new, and will draw all to himself, must be false; the will of God that all should come to the knowledge of the truth, and be saved, and prayer of the faithful, that the wickedness of the wicked may come to an end, can never be fulfilled; and charity must fail from many of its objects. If that glorious and desirable EVENT; the SUBJECTION, RECONCILIATION, and RESTORATION, of ALL THINGS to the LOVE of GOD; shall fail of its full accomplishment.

But dreadful will the wrath and fiery indignation be, that many will experience, in that state of aionion punishment, to which all that are ungodly, will be consigned at the general judgment, before this blessed event shall take place. The distress of mariners in stormy wind upon the face of the deep, though a fit similitude, can but faintly represent the horror, and despair of those who go down into the depths of aionion misery; then will their soul melt with trouble; then will they reel to and fro, and stagger like a drunken man, and be at their wits end; till they cry unto the Lord in their trouble,

* Heb. ii. 2. 6. † Psal. cix. 68. and cxlv. 9. ‡ Eph. i. 10. § Rev. xxi. 5. John xii. 32. ¶ 1. Tim. ii. 3. *Deo*
Psal. vii. 9. ¶ 1 Cor. xiii. 7. 9.

CONCLUSION.

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and he bring them out of their distresses. See Psalm cvii. 23.—30.

What reverential fear, and confidential love, ought to fill the hearts of all, to whom the Great and Most High God, hath made known his perfections and gracious purposes through his only begotten Son? Before him the nations are as a drop of the bucket; they are counted by him, as the small dust of the balance: and in him it is condescension, to behold the things that are in heaven and earth. But though he be high, yet hath he respect to the lowly, and hath sent forth his word for the gracious purpose of healing diseased souls; by enlightning, purifying, and exalting their nature; making them fit for an incorruptible inheritance, even heirs of himself, and joint heirs with Christ. By which he also discloses the boundless resources he hath in reserve, for overcoming the disobedience of the most obstinate, and commanding the attention of the most inconsiderate.

So that all men, even all the kings of the earth, that description, of men, who, of all others have most opposed Jehovah and his anointed; they, even all of them, shall hear his word, approve his ways, and sing praise to his name.—For, says the Psalmist,

All the kings of the earth shall praise thee O Jehovah,

When then they hear the words of thy mouth;

Yea they shall sing in the ways of Jehovah,

For great is the glory of Jehovah.

By this gracious revelation, he makes known to the children of men, the duties, and the importance of every action, belonging to the present life; assuring every one of us, that as we sow in this life, so will we reap in the next. How awakening then is the consideration? And, What watchfulness ought it to excite over all our actions? Since the actions of this transitory life, will determine the state of every one in the life to come; for every one shall be judged according to his works, and receive according to the deeds done in the body, whether they be good or bad.

We

We have the strongest grounds of encouragement, to exert every faculty of the mind, and employ every member of the body in the service of our Lord Jesus Christ; for though we are assured, that without him we can do nothing; we are also assured, of every assistance from him that our case may require.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. For since he hath said, I will never leave thee nor forsake thee, and my grace shall be sufficient for thee, for my strength is made perfect in weakness; every true believer may boldly say, The Lord is my helper, I will not fear what man shall do unto me.

May the Sun of righteousness arise soon, with healing in his wings; before whose presence, the darkness of superstition, and sterility of oppression will vanish, like the darkness of night, and barrenness of winter, before the bright and genial influences of the vernal Sun. And may the Father of our Lord Jesus Christ, of whom the whole family of heaven and earth is named; grant us according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; even to know the love of Christ, which passeth knowledge, that we may be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

T H E E N D.



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